

Montevideo, Marzo de 1925.

EDUCACION DE MADRES. Proyecto de los Hermanos Víctor y Ernesto Goldschmidt
de Montevideo.

Conferencia preparatoria destinada al Congreso pro
OBRA CRISTIANA en Montevideo.-

Eminencias, señoras, señoritas, señores:

En primer término deseo expresar abiertamente la satisfacción especial que experimento por el honor que me ha sido dispensado, permitiéndome desarrollar una de mis ideas y propósitos en el seno de tan distinguido como seleccionado auditorio.

Es la primer vez que me es brindada ocasión de esta naturaleza y estoy convencido, y eso me anima especialmente, de lo que hablaré traerá buenas consecuencias. ¿Se palparán desde ya, esas consecuencias, disfrutará de ellas la generación actual? -- No lo sabemos, pero para hacer el bien siempre hay tiempo apropiado y ocasión conveniente, aunque el que trate de hacerlo, no pueda experimentar sus inmediatas consecuencias.

No soy orador, ni nada que se parezca a hombre de ciencias, pero sí un ferviente entusiasta que trata, por el camino que pueda tomar, de que sus amigos y quienes quieran serlo, disfruten de la felicidad que ha experimentado, que está experimentando y seguirá experimentando, debido a la forma como considera nuestro pase de vida por este valle de prueba.

EDUCACION DE MADRES: constituye actualmente una gran necesidad social, y sobre la misma me ocuparé a continuación:

Ya he tratado de realizar propaganda por intermedio de la Prensa, o por intermedio de revistas, pero la tendencia moderna, equívoca, frena a los directores de esas empresas, en general, como para ocuparse de esta clase de iniciativas, más aún cuando trasluce alguna idea religioso-cristiana.

En cambio la propaganda que he realizado por radio-telefonía durante unas ochenta radio-conversaciones, en las que naturalmente desarrollaba también otros temas, me resultó relativamente la más provechosa, hallando buena acogida, dada la poca difusión radio-telefónica cultural de nuestra República.

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Estudiando y observando, superficialmente la forma como son llevados, como se organizan, como se desarrollan los hogares, nótese - en su grandiosa mayoría- desgraciadamente Y ESEMAL DEBE REPARARSE, enormes huecos, falta algo que los una entre sí, que los idealice que los perfeccione. Búsquese el motivo, el porqué, de esa ausencia de ideales y hasta a veces de moral, de ese error interpretativo de lo que es realmente vida, y prosiguiendo en esa investigación, casi siempre la podemos aclarar en el eje del hogar, en el centro del mismo, en el todo, en la madre, en la esposa.

Nótase muy frecuentemente, y no se le dá importancia, la falta de obediencia del hijito hacia sus padres, de ahí nacen la falta de respeto y sus desgraciados derivados. La madre generalmente, para al fin y al cabo hacer que se haga lo que ella dispone, recurre al castigo y hasta hace uso del pavor, obteniendo naturalmente resultados dignos de toda censura.

Y si hablamos de aquellas mujeres que tienen vergüenza de ser madres, que tratan de no serlo, transformándose en algunos casos hasta en criminales, y por otro lado aquellas que ni toleran que sus hijos estén al calor maternal y los entregan al cuidado y educación de personas asalariadas, notamos siempre que falta instrucción y educación de carácter especial. La criatura al nacer, en rigor, llega al mundo con carácter neutral, mejor dicho sin carácter aún, pero sí con espíritu que hay que educar y guiar por la buena senda.

Un ejemplo: Estaba de visita en una casa; la señora tenía la niñita de dos años en brazos, la que tenía el chupete en la boca. Yo le dije: "Sácate eso de la boca que es feo". La chuiquita dejó caer el chupete. La madre empeñada en que ella siguiese chupando, se lo forzaba, y a pesar de que la nena hacía carita de repugnancia, la madre la obligó a dormirse con el chupete en la boca.

Otros dos ejemplos relativos al uso del payor para imponer la madre si voluntad, pues de obediencia, ni se hable: Una chica no quería dormirse y la madre para conseguirlo dálele: "Duérmete, que viene el sapo a agarrarte." La criatura, de miedo, se tapa la carita con la sábana. La madre utilizaba ese objeto conque amedrentar a su hijita, porque, pocos días antes, se había asustado de un sapo.

Una mamá, vé llegar a sus dos hijitos, una nena de cinco y un varoncito de dos años, que habían querido ir a la cercana casa de la abuelita, completamente horrorizados, la nena casi sin respiración de terror. La madre asústase enormemente, al ver así a sus criaturas y ¿cuál era la causa de todo eso? que los chicos, que cuando no querían obedecer habían sido siempre asustados con el "hombre de la bolsa que te va a llevar" habían visto a un vendedor de maníes. Para tranquilizarlos, porque no se animaban más a salir, ni al jardín, el padre les explicó quien era el manicero, y hasta le compró maníes. Los chicos se tranquilizaron, pero - ahora los padres no disponen más de "ese medio" de obtener respeto y obediencia.

Hay casos en los que la mamá o el papá se esmeran en ser buenos, pe-

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ro no lo saben y colman de mimos a sus ricuritas y esos mimos, que por cierto no son cariño, dañan a la criatura, trascendiendo lo que en alemán se llama Affenliebe --love of monkey-, cariño del mono.

Un ejemplo interesante que como los demás y todos los que cito, hemos presenciado: Un chico se porta mal, la madre lo reprime justamente, el chico llora, viene el padre lo hace callar diciéndole: "Mala mamá que pega al nene".

Otra cosa muy perniciosa para la educación de los niños es, cuando los padres delante de ellos les cuentan a sus relaciones las gracias y diabluras de los mismos; éstos, claro, ven que a los mayores le hacen gracia su mal comportamiento, sus disputas con los hermanitos, su tiranía sobre padres y hermanos, y siguen perfeccionando esas costumbres que debieran ir reprimiendo.

Y ¿aqué atribuir todo ésto?- a ignorancia de educación y nada más. Días pasados me dijo un intelectual: "La educación, en el caso de las madres puede ser relativa, lo demás lo hace el instinto". Yo me tomé la libertad de contestarle que, respecto a eso, lo lamentaba, no compartía en nada su opinión, pues había notado que respecto al instinto debíamos declarar que el animal era más perfecto que el hombre.

Los chicos en cualquiera de los casos que he citado resultan verdaderos tiranos de la familia y lo que ellos disponen y lo que sus caprichos exigen, es llevado a cabo.

¿Qué contados son los hogares en los que domina el amor y en los que no reina la violencia --- qué contados aquellos en los que el ama de casa conoce la ciencia culinaria en todos sus detalles, que es conocedora de la ciencia higiénica, de la administración económica del orden, de la división de tiempos y demás! ...

¿En qué infima cantidad de hogares impera una esposa modelo, que sea verdadera amiga de su esposo, que conserve esa casa como un verdadero paraíso terrenal, en una continuidad absoluta de todos aquellos ideales, divinidades, y demás, que se juran al ser novios!

En cambio solo mencionaré, que se realizan aquí en el Uruguay, casamientos de extranjeros, que vienen especialmente para eso, pues cuentan con la ley del divorcio.

Veamos: si el divorcio se impone, entonces lo podemos atribuir con pocas excepciones la culpa a la ignorante esposa o madre. Quizá la esposa no ha sabido conducirse como a su digno cargo corresponde, no ha sabido ejercer su cometido con verdadero amor, mismo si hubiese sido necesario corregir a su marido, transformarlo, el amor puede, SABIAMENTE CONCEBIDO, CONSEGUIRLO --- y si fuere culpable el hombre, si es malo, si no constituye terreno fértil para la influencia buena de su esposa, entonces no merece el título de "hombre" --- creo que analizando la procedencia de su carácter, podremos, casi siempre hallar, que su madre no le dio eficiente y correcta educación.

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¡ Pues, entonces a la educación de madres con toda decisión y cuanto antes!

Observemos las niñas modernistas, así hay que llamarlas, observémoslas en sus períodos de desarrollo, si son chicas de buena posición---¿qué instrucción siguen después del banco colegial o después de la clase particular --- unas se dedican a la música, otras a la pintura, las demás escojen literatura;--- muy bien --- todo eso son estudios necesarios y pertenecen a la educación general, pero no son de primer importancia, de primer categoría, y si esas niñas acuden a la "Escuela del Hogar" como así son llamadas las pocas que hay, ¿qué es lo que aprenden, sino repostería de lujo, y la base científica e higiénica, de la ciencia culinaria, la infinidad de otros estudios prácticos?

Hablemos de las niñas de condiciones sociales modestas, se ocupan de alguna instrucción --- si leen se las ve hacerlo fervientemente, p.ej. en los trenes, cuando van a sus empleos, pero ¿qué leen? --- novelas, y perniciosas futilidades, con respecto a la instrucción debemos declarar que es así nula.

A ambas categorías, les suele interesar en forma especial el salón de baile, constituye para ellas el todo, acuden a las fiestas sociales, las que generalmente están organizadas en forma que solo son pérdidas de tiempo y a esas reuniones acuden las chicas con sus rostros desfigurados, dejando trazas de mal aplicadas pinturas, declarando así al mundo que su espejo les dice que no son lo lindas que deberían ser y que deben reparar esa deficiencia ...

¿A dónde va la influencia de la moda, cuándo terminará esa debilidad de carácter de someterse incondicionalmente a los "dictados" de los modistos comerciantes !

Mencionaré un aviso de un Instituto de masajes que ví estos días, luciendo un cliché antimoral, propagando la venta de un específico, para adelgazar el tobillo femenino, por ser moda. ¿Cuánto se podría decir de esta barbaridad y absorción comercial !

Ninguna de esas chicas, que consideran desgraciadamente el casamiento como la iniciación de una cadena continua de placeres y desbandos, están ni remotamente preparada como para darse cuenta de que con el matrimonio comienza realmente la obra magna, que está en manos de la mujer, exclusivamente de ella, la educación inicial de la humanidad.

¿ Tienen esas muñequitas de salón una idea de lo que es un ser humano y cómo debe tratarse en todo sentido? ¿ Conocen esas chicas aquello que debe saberse antes de que se llegue a conocer por medio de la experiencia, y que si por ese camino se llega a saber, sería tarde, pues ya se habrán sufrido las consecuencias?

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Creo que desgraciadamente, hay que contestar con un NO muy categórico

Todos somos o hemos sido hijos de nuestras madres. Conservamos sus principales características, sobre todo, las que forman la base, el cimiento inquebrantable de la educación moral, de los ideales.

La mujer tiene a su cargo en la vida, las ocupaciones más ideales y las más delicadas, ella está destinada a sustituir el sol primaveral en un hogar desdichado, si por algún motivo la felicidad de éste fuere oculta por nubes pasajeras, ella es dueña de cariñosas manos que deben ser hábiles en todo lo necesario para el hogar, ella nos debe colmar de cariñoso trato y cuidado, nos debe enseñar a articular nuestros labios para saber expresarnos y nos debe adiestrar en el uso provechoso de nuestras aún inexpertas manitas; nos debe enseñar a llevar nuestra frente alta, despejada, dominante, nos debe encaminar en la instrucción, en los deberes de la vida, nos debe dotar de la moral absoluta e imprescindible; en una palabra, nos debe hacer seres útiles para la humanidad y dignos representantes de nuestra especie.

Cuando el Creador nos permitió por vez primera ver la luz del mundo, ya hemos sido objeto de cariños maternales, los más tiernos, conforme nos fuimos desarrollando, nos sentimos atraídos por el calor del amor maternal, conforme se fue formando la evolución espiritual, nos fuimos dando cuenta de lo que era nuestra madre y lo que ella nos decía, lo que ella nos enseñaba, era un evangelio sagrado, todo quedó grabado en nuestro espíritu, nos acompañará por toda la vida, como algo lógico, algo natural, --- acentúo especialmente estos dos últimos adjetivos.

Sin embargo esto solo sucede con las verdaderas MADRES las dignas representantes del Señor ante sus hijos, en esta tierra. Las buenas madres, las madres perfectas son contadas y siendo malas educacionistas influyen en consecuencia en sus hijos.

Dos interesantes ejemplos sacados de la vida de hogares dirigidos por madres ignorantes, citaré a continuación:

A menudo se oye llamar a la madre a sus hijos diciéndoles: "Ven, que te doy un caramelo" Nunca piensan en dárselo, y cuando la criaturita -todavía tiene confianza en la palabra de su madre y viene, ésta ya se ha olvidado del caramelo y se conforma con haber obtenido lo que deseaba.

Un amigo observador me contó lo siguiente: "Delante de una casa había un varoncito de unos dos a tres años, y la madre, que estaba en el umbral, le decía: 'Traeme la nena, vete, traeme la nena'. El varoncito ni se movía, solo nos miraba a su mamá y a mí, alternativamente, con picareza expresión, por saber que no hacía caso. La madre lo llama a él mismo.- Nada.- Yo le alcanzo y no recuerdo si el niño o la madre tenía una tablita en manos, lo cierto es que recibió su castigo //

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con ese trozo de madera, y ¿qué hizo entonces la madre, en lugar de insistir en el cumplimiento de su orden? Se entró en su casa, olvidándose del varón, que quedaba en la puerta lloriqueando, y de la nena, de un año más o menos, que estaba unas cuantas puertas más allá, sentada en un umbral, lo más feliz, y sin haberse preocupado por la voz de su madre, que pedía al hermanito que la buscara."

Las facilidades de las manipulaciones en los hogares, sobre todo la electricidad, que en la hermana del Norte definen como "the silent servant", el sirviente silencioso, ha permitido la mecanización de infinidad de tareas, antes inaccesibles por parte de las señoras de casa. Hoy podemos casi valernos completamente por medio de esos aparatos, pruebas de verdadero progreso que tiende al bien.

Si tenemos que contestar entonces que las señoritas de la actual generación, no están en general preparadas en su inmensa mayoría, como para afrontar los serios problemas de madre, de esposa, en todo sentido de las expresiones, si no tamos que esa instrucción es necesaria, arribamos a la completa convicción de que debemos llevarla a cabo cuanto antes.

Pero, no hay que olvidar un importante factor, un factor absolutamente necesario, la educación que pretendemos debe ser completa, y esa educación e instrucción son incompletas si el que la debe percibir no está espiritualmente iluminado por un ideal, por una fuerza interna, o inteligencia, que reconoce las doctrinas cristianas, que conoce la senda, que nos ha marcada el Hijo de nuestro común Padre, al visitar-nos en cuerpo y alma en nuestra tierra.

No podemos pretender, que esa obra, especial por su carácter, la educación de madres, que principalmente debe estar en actividad al calor del amor, surta efecto, en un campo donde reine el materialismo, p.ej. no podemos pretender hacer obra de cariño, sin que el mismo exista.

Sin embargo existe solución, no es tan difícil, no se trata de obra imposible de llevar a cabo, podría citar como ejemplo, de lo que puede el amor al prójimo lo que oímos de boca de un ilustre orador días pasados en el Ateneo, quien nos explicó, en qué forma fué conquistada la más terrible, la más temible, la más feroz tribu de indios salvajes en el Brzész, la que estaba destinada a ser aniquilada, en el corto espacio de seis meses, debido a la paciente, consecutiva, ininterrumpida obra de ejemplar amor, llevada a cabo por doce héroes, llenos de cariño, sin derramar una gota de sangre, sin hacer explotar una bala --- Que sirva eso de ejemplo poderoso de la fuerza ejecutiva del amor que en el problema de educación de madres, tiene un rol de gran importancia.

Si de la educación de madres depende, como consecuencia directa la cualidad total del hombre, tanto moral como material, tenemos que dotar de las mismas cualidades a las niñas, las madres del futuro, tenemos que proporcionarles la preparación instructiva, ilustrativa, en

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los campos de acción espiritual y material.

La juventud modernista tiene hoy día generalmente una concepción errónea de la religión, del cristianismo, llega hasta la calamidad de no optar por esos caminos, los más rectos, los más bellos, cuya divinidad ya se palpa al iniciarlos y cuyo horizonte claro, luminoso, precioso, lo es el Señor.

El día en el que todas las madres pensasen francamente de esa manera, que todo fuese amor, cariño, influyendo así en sus hijos, se habría entonces obtenido la mayor de las victorias, la victoria sobre el mal. ¿Para qué estarían entonces las cárceles, las armas, los castigos? Se conseguiría que viviésemos como lo desea el Señor y el horizonte de nuestra visión de nuestro idealismo se extendería mucho más allá del horizonte terrestre.

Para demostrarles la influencia y trascendencia que puede tener la madre educada como tal, en el hombre, en su carácter, en su espíritu, en todo, citaré tres ejemplos de mi vida.

Nuestra finada madre, desde nuestra cuna ya nos enseñó a obedecer y la obediencia se afirmó en nosotros como algo natural, sus deseos constituían para nosotros más tarde un evangelio, algo que había que realizar de cualquier modo, para complacerla, teníamos impulso interno que no nos permitía obrar de otra manera. La consecuencia fué, que nuestra madre ni nos mandaba, lo que ella de nosotros quería solo lo pedía cariñosamente.

Una tarde, guiado por consejos de un amigo, como se comienzan las malas cosas, se me ocurre probar un cigarro, luego a casa, después de la escuela, a dar el habitual beso a mi madre y ella, al notar que yo fumé, me pregunta: "Has fumado". "Si mamá", respondo yo. La contestación que siguió fué -- la primera y última bofetada que recibí en mi vida-- dice la biblia, el padre que quiere a su hijo lo castiga-- santo castigo, castigo bienhechor, lo cuento con orgullo, no tome jamás un cigarro en mis labios, hace de esto unos 24 años.

Nuestra madre nos enseñó a juntar las manos y a hablar al Señor, nos condujo ante el altar para que confirmásemos, ya conscientes de lo que hacíamos la aceptación de las santas doctrinas del Señor. Hoy se lo agradecemos infinitamente, no tenemos más que alegrías diarias debido a ello.

Nuestra madre nos dijo que el alcohol era malo. Ni en fiestas oficiales banquetes, casamientos, en las que se estilaba sellar la solemnidad del acto por medio de champagne, llegué a mojar los labios con el mismo, no ha sido la primera vez que he brindado con copa de champagne llenada con agua cristalina, todo eso solo, porque nuestra madre así lo quiso. De chicos no sabíamos si el agua o el vino, o el alcohol eran los unos mejores, más sanos, o más nocivos que los otros. Hoy firmes en la educación recibida, teniendo criterio y conocimientos propios,

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nos es imposible cambiar de costumbre.

Una firme moral se iba así formando que no me dificultaba en nada, distinguir el mal del bien y ser fuerte a las tentaciones, vaya el tercer ejemplo como prueba que interesará: Este ejemplo lo cito en esta reunión pues considero que será bien interpretado.

Cuando muchacho, aún de tierna edad, que podía ser víctima de tentaciones, recibí un día orden de mi superior - yo estaba en una casa de comercio desempeñando un cargo directivo de responsabilidad- de hacer los honores a un señor europeo, quien al día siguiente debía realizar con nuestra firma un negocio de trascendencia por el que expresamente se hallaba en esta ciudad.

Cenamos en el hotel, departimos en general, y llega a resolución, planteado por él, el eterno asunto, ¿a dónde vamos después de cenar? Era noche de ópera, y yo invito a mi agasajado, a que me acompañe al teatro. Pero ese señor, un gran materialista, me dice, que no le llama la atención la ópera, que prefiere ir al entonces Moulin Rouge, que funcionaba en los altos del hoy Teatro Artigas, entonces Casino. Traté de convencerle de lo contrario, yo tenía que cumplir con la orden de mi patrón y no podía enojar o contrariar a mi agasajado, pues al día siguiente teníamos que liquidar el importante negocio. Comenzó en mí la siguiente lucha: Si tu te niegas, decaerás en ojos de este hombre, ahora no te acepta teorías sanas, --dice la biblia no tires las perlas al cerdo-- , te despreciará y podrá así peligrar la realización del gran negocio y perjudicarse así tu patrón, pero, me decía y además, TIENES QUE SER FUERTE COMO TU MADRE TE LO HA ENSEÑADO y no ceder a las tentaciones. Muy bien, así equipado y armado interiormente , acepté. Fuimos al local cuyo umbral habían jamás traspuesto mis pies. No me fué nada difícil provocar un mal estar que me sirvió como objeto de abandonar a mi agasajado , desde los primeros instantes. En cuanto llegué a la puerta de calle, satisfecho que había yo vencido y de que mi acompañante reconoció mi indisposición sin tomarme nada a mal , y al poderme sentir libre en el fresco aire de la noche, desaparecieron los indicios de mi mal estar, y me sentía feliz y sanísimo.

¿Porqué puede resistir yo entonces un muchacho de apenas veintitantos años , porqué salí victorioso, en mi propósito, porqué pudo vencer el bien al mal que atraía , que tentaba, atractivo y fascinador?

Sola y unicamente porque mi madre me supo educar material y moralmente

Esto es prueba evidente de lo que puede la educación en manos de una madre como debe ser.

Desarrollados algunos de los puntos más interesantes del problema EDUCACION DE MADRES, considero que para su realización deberían formarse Comités integrados por Damas de alta moral y preparación especial, además por peritos en la materia, completados esos comités, por compo-

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nentes de Asociaciones o Instituciones estables en lo posible atre-
viéndome a expresar el deseo de que las Young Womens Christian Asso-
ciations, Asociaciones Cristianas Femeninas, se interesen en este
problema en la misma forma como se ocupan de religión, moral y edu-
cación física e instructiva.

Esas Autoridades se reunirían periódicamente, cambiando ideas con el
propósito de delinear el plan de acción general, debiendo estar en
contacto con los Poderes Públicos, tratando de que se implante esa
necesaria instrucción con carácter obligatorio.

Agradezco eminencias, señoras, señoritas, señores la atención que
me han dedicado y espero haber sido comprendido en nuestro propósito,
demostrando, lo repito, que especialmente en mi patria el Uruguay y
creo que también en todas las Repúblicas hermanas constituiría una
verdadera bendición social la implantación de esta educación de
trascendencia universal, LA EDUCACION DE MADRES.

Si tenemos en cuenta el poder que tienen en los distinguidos congre-
sales, nuestros bienvenidos huéspedes, los ideales que profesan, que
consiguen hacerles emprender esos viajes desde Repúblicas hermanas
del Norte y del Sur hacia nuestra su casa, por medios propios, para
compartir juntos, pensamientos e ideas de la propagación de la obra
del amor ! qué será para cada país poderse ocupar del problema que
he mencionado que es una derivación de la obra cristiana !

Distinguidos congresales, pronto regresaréis para vuestras pátrias,
y hac-edlo convencidos de que cada uno abandona en suelo Uruguayo
buenos amigos que habéis sabido conquistar y se sienten todos unidos
por un divino lazo de amor cristiano-interamericano.

J. Lebochur

Christian Work in South America
Regional Conference at Rio de Janeiro

Agenda

Friday, March 13th, 1925

The Religious Problem of Brazil - in outline, with elements for its solution.

Session 8.00 to 11.30 a.m. - Presbyterian Church, Rua Silva Jardim
23

1. Opening: devotional

Devotional address on the challenge of South America to Christian love* *From*

2. Christian Work in Brazil from the point of view of the beginning of missionary operations* *including principles*

3. Christian Work in Brazil from the viewpoint of the missionaries there at work. *Along*

(A brief survey of the field, work and problem of each mission established in Brazil, by its local representative)

4. Discussion: How can greater coordination of the missionary forces in Brazil be achieved? The organization of a National Council of Missions.

Note: The privilege of the floor by cards only. Time allotted to each address will be rigorously limited in this and other sessions.

Session 2 : 1:30 to 3:30 p.m.; Fluminense (Congregational) Church, Rua Camerino, 102

1. Devotional

2. The churches as a national organization:

- a. The union of Congregational Churches
- b. The Presbyterian Church of Brazil
- c. The Independent Presbyterian Church of Brazil
- d. The Methodist Episcopal Church
- e. The Protestant Episcopal Church of Brazil
- f. The Baptist Church

3. Churches for foreign congregations:

- a. The Lutheran Church
- b. The Episcopal Church of England
- c. Union Churches

Discussion:

1. Do the Evangelical ecclesiastical organizations satisfy national religious aspirations?
2. Is there need for the organization of a federation of Churches of Christ in Brazil?

Session 3: 8.00 to 9.30 p.m. ; Presbyterian Church, Rua Silva Jardim, 23

1. Devotional
2. The Federation of the Churches of Christ in the United States, its spirit, work and results" *Spencer*
3. The Responsibilities for National Evangelism - Rev. Alvaro Reis

Saturday, March 14th, 1925

The Objective of Christian Education in Brazil - the preparation of leaders.

Session 4: 8.00 to 11.30 a.m. - Presbyterian Church, Rua Silva Jardim, 23

1. Devotional Address on Christian Leadership* *McConnell*
2. The qualifications of leadership for the national conscience - from the viewpoint of the mother churches* *McConnell*
3. Contribution of missionary schools to national life. Religious Education in Brazil

(Study of the situation by representatives of the Brazilian Sunday School Union, University Federation, and of national teachers)

4. Discussion:
 - a. Relations of missionary schools to the national system of education.
 - b. Relations of the school to evangelization.
 - c. The Sunday School as a part of the educative forces of the country.

Session 5. 1.30 to 3.30 p.m. People's Central Institute, Rua da Livramento 233

1. Devotional
2. The Preparation of Teachers for Religious Education
 - a. For mission schools
 - b. For native schools
 - c. For social work
 - d. For religious education
3. The Preparation of the Native Ministry- Problem of the Seminaries.
Discussion of these topics

Session 6. 8.00 to 9.30 p.m. - Presbyterian Church, Rua Silva
Jardim 23

1. Devotional
2. Discussion:
 - a. The Consolidation of Seminaries
 - b. Recruiting of candidates and their cultural preparation
 - c. Study of development of Faculty of Theology at Montevideo.

Sunday, March 15th, 1925.

Spiritual Unity and Cooperation

Session 7. 7.30 to 9.00 a.m. Presbyterian Church, Rua Silva
Jardin, 23

1. Devotional Address on Unity* *15/*
2. The Responsibilities of Divided Christianity in view of the present crisis* *etc*
3. Christian Cooperation and national aspirations
4. Discussion
5. Prayer

Speakers designated by the Conference will preach in the principal churches of the city both morning and evening.

Session 8. 4.30 p.m. - Palace of Festas - National Exposition
Grounds

1. The International Aspect of Christian Work in Latin America - Dr. S. G. Inman
2. The Unity of the Church and the Spirit of Latin Culture - Rev. V. C. Almeida
3. The March of Christianity toward Spiritual Unity - Dr. R. E. Speer

Conference : 13 - 15
Sight seeing and excursions 16-17
Travel by day overland to Sao Paulo 18
Sao Paulo 19-20
Santos 21

* Indicates address to be made by member of North American
Delegation

Montevideo, April 2nd, 1925.

The Business Committee of the Congress on Christian Work in South America, now in session in Montevideo, desires to correct the wholly erroneous statements which have been published regarding the Congress. The statement that the Congress heard and approved declarations that "90% of the North Americans who come to South America represent men and institutions which have no honesty of purpose in Latin America", that "they are men who have venal purposes in commerce and writers who easily sell themselves and are easily the most efficient and most dangerous helpers of Yankee Capitalism", is absolutely false. No such statements have been made in the Congress. No letter containing such statements has been presented to the Congress, and the Congress had no knowledge of any such letter. We are sure that this Congress would not approve of any alleged economic imperialism, but neither could it possibly approve of such statements as those quoted.

The letter from Doctora Gabriela Mistral which was read to the Congress, and a copy of which is subjoined, contained no such statements as these, and no action was called for by her letter or was taken by the Congress.

It is also wholly untrue that the Committee on Cooperation in Latin America has made frequent charges against the commercial and financial interests of the United States. The Committee on Cooperation has never made or authorized any such charges.

The Business Committee of the Congress desires also to state clearly the character and purpose of the Congress. It is a company of men and women, both South and North American, including many professional and business men from the United States, who are interested in educational, philanthropic and religious work, and are seeking to serve South America and especially to strengthen the work of the South American evangelical churches. It is not a political or economic gathering. Its aim is, within its own sphere, to promote cooperation and understanding between all efforts to advance the well-being of the people and to encourage friendly and unselfish relations between nation and nation and man and man.

(Signed) Robert E. Speer,
Chairman Business Committee

E. C. Balloch
Secretary Business Committee

LETTER FROM GABRIELA MISTRAL

Friends:

I am with you these days in your Assembly, as well as in your evening meetings, as you are thinking of two themes equally dear to you and to me: the School, and the Religious Character of our People. From the other side, among the Catholics, there are a few voices which mingle with yours, and one of them is mine.

From my country have gone three earnest educators to listen to you and to carry Chile's greetings: Dr. Enrique Molina, founder of the first University in Chile with the modern spirit, a learned commentator of Bergson and the most socially-minded educator I know here; Dr. Maximiliano Salas Marchant, a gentleman of outstanding moral character and exemplary life, which he has given to the youth of our land; Srta. Cora Mayers, a distinguished physician who represents our women. They represent three notably distinct types and different sections of our national life: a democrat, a successor of Sarmiento in the Normal School which Sarmiento himself established, and a "new woman" of Chile. I send them to you with the satisfaction which one feels in presenting to strange lands the best he has.

May God Himself preside over your Assembly and enrich you during these eight days with great and clear thoughts. In these obscure and vacillating times, we have great need of the Divine Grace. As yet we are often afraid of many ideas which, like enthusiastic youth, seem to us too lively. But it is necessary that we admit them to our counsels and permit them to present their case. Some of them are: the social ideals which as yet find no place in our legislation; daring pedagogical ideas which bring with them a new scale of values. In order to revise the old it is necessary to give voice to the boldest criticisms of the old school, whose failure is proclaiming itself vociferously in all parts of the world. I hope that some day you may be able to hold a Congress which shall represent only the new schools of thought; they bring, some more, some less, the red blood which we need, less vanity than the so-called intellectual school which unfortunately we have supported; more simplicity than the pretentious pedagogy which we have learned; and, above all, more human feeling. In the mean time, it will be well if in your Assembly the defenders of the past should give a place to the apostles of the present, to the end that the future, in turn, have something to leave to the past. We have sinned so greatly in our devotion to our scholastic fetich that now we must suffer a great test -- that of seeing our house invaded by young people, fully conscious of their rights, with whom we must share the kingdom of childhood, which kingdom we have not understood how to make either better or happier.

Referring to your religious discussions, I beg of you, with respect but with vehemence, that you try to bring about an approximation with Catholicism, in order that we may undertake a common task. There are no less than ten general ideas in which we are in complete agreement. We work, Protestants and Catholics, around the vertebral column of Christianity; let us seek more ardently our

common points than our differences. The worst calamity that has befallen the doctrine of Christ is its first bifurcation, which in the succeeding years has multiplied itself fabulously. This I count among the mortal sins, sins against the Spirit, which the theologians distinguish from material sins.

In these days when some are talking of presenting a common formidable front against alcohol, or some against the yellow race, let us think of the great Christian opposition to materialism.

The philosophic doctrine of materialism does not cause us much uneasiness, and we may even listen to it with cordial serenity because the mind, as someone has said, never wearies of learning ~~even~~ even of that to which it is opposed. That which troubles us and ~~which~~ which unites us with you, in the large group of spiritual workers, is materialism as a norm of conduct, materialism loosening sanctions, lowering education to the level of an economic training; materialism sinking its teeth in international relationships, counselling the oppression of the weak by the powerful, and reaching even our religions, to kill the mystic element in order to leave only tradition; materialism in the woman who flees from maternity as from an economic burden and discusses childhood as high-priced merchandise; in wealth, when it takes refuge in its pagan right to deny an equitable salary; and in the State, finally, when this hides behind the idea of liberty in order to maintain among its institutions legalized prostitution.

All this, my friends, is but to reap materialism.

The Spirit exists although we tread it under foot and sleep our long sleep of bestiality, with no remembrance of it. But there are among us some who need, once in a while, to stand up from among the comfortable sleepers and proclaim the Spirit, as those who inhabit a ruined building remember the law of gravity, or those who have slept on a trapeze, the law of equilibrium. It does not matter that he who awakens them receives the indifference of those who claim more hours of tranquillity beneath the house that is falling; neither does it signify that he be ridiculed. He is the messenger of God; he proclaims the word, satisfies his conscience with duty fulfilled, and returns to his house. Thus may you all return, messengers of God, satisfied with having fulfilled your task.

Seek ideas with which to defend the culture which is presided over by the Spirit; collect arguments with which to defend religious ideals as the vital breath of nations; disentangle, so far as you may, the net of deception which is weaving itself about our youth, in order to relegate religion to the corner of wornout rubbish. We must arise to the defense of the Christian Idea, mother of contemporaneous culture and the virgin Muse, ready for whatever new teaching be true even until the year 10,000! Seek relationships between the Gospel and the present hour, making clear the fact that it is yet full of power to purify human life, which is a parable of Christ, and that every word of our Lord is a just word in this hour of eternal justice;

Defend also, my friends, the Spirit which exists in Art, and try to create a kind of international legion against the

uncleaness which clings to the exhibition of beauty in the cinematograph, in the novel and the brush.

Collect documents, in that small but illustrious country of Spanish lineage, Uruguay, in order to defend us when our worthiness to rank among other nations is discussed. Forget not ~~lx~~ that the only link between the United States and Spanish America is Christianity; only in the Word of Christ may we meet and feel a common emotion; all the rest is but a tragedy of differences.

I repeat my desire that Grace may make clear and powerful your thoughts; clear, that confusion may find no lodgment among them; powerful, to sweep along with you vacillating souls.

Some day I shall be beside you in this work. Until then, I salute you and love you from this distance.

GABRIELA MISTRAL.

Buenos Aires, Argentina

April 8, 1925

Dr. Isaac B. Harper,
Buenos Aires, Argentina.

My dear Dr. Harper;-

In The Herald of April 5, I noted your communication relative to the Mistral letter which has caused unusual discussion in the recent religious Congress in Montevideo and in the American community in this city. Let me say in the beginning of this letter, which may be lengthy, that I appreciate the kindly language in which you wrote your denial of some of the matter contained in the article on the Mistral letter, and because you spoke of your acquaintance with the writer in such a friendly manner, I feel that I should present to you some facts of which you are not aware and had no opportunity of being informed before you left the Congress.

Upon the first day of my arrival at the Congress, Mr. Samuel G. Inman, executive secretary of the Committee on Cooperation in Latin America, the committee which was holding the Congress, told me he had a letter from Miss Mistral which she wanted made public, and in effect he told me that it was a warm defence of the Congress against the charges made by Dr. Palacio.

The next day Mr. Stiles of the Associated Press arrived, and the three of us then discussed the Mistral letter regarding the methods that could be employed in getting it in some way before the Congress, Mr. Stiles explaining that unless it could come before the Congress in some form it would not be appropriate for him to give the letter publicity.

Mr. Inman then said that while the letter would probably not be a subject to come before the Congress itself, that he would put it before some committee meeting. He informed us he desired to have the translation of the letter made with in the Congress, meaning some members of the Congress, so that it should be translated "sympathetically."

2 Dr. Harper.

To this Mr. Stiles and I were agreeable and after short discussion as to when we could have the translation, we left Mr. Inman with the understanding that when the letter was released to us it would have come before some committee.

On this point, a difference arose after the storm of protest over the letter broke. Mr. Inman then asserted he did not agree to put the letter before a committee but only that he would try to do so. This explanation that he would try to bring the letter before a committee, relieves him of responsibility in this dispute and throws the onus upon the writer and The Herald.

However Mr. Stiles, as well as myself, insist Mr. Inman said he would bring the letter before a committee of the Congress. This was a distinct understanding of Mr. Stiles, and that otherwise, Mr. Inman understood that it would be difficult for him to use it.

When the Congress got underway, Mr. Inman was made its executive secretary as well. He was the chief source of news for the press and to him we went for information about the Congress. Therefore when the press received the typewritten translation of the Mistral letter from the executive secretary of the Congress and from the Congress' executive offices, and knowing the previous agreement with Mr. Inman, they assumed it had the approval of the leaders of the Congress and had come before one of its committees.

Dr. W. E. Browning, educational secretary of the Committee on CoOperation and who had made local arrangements for the Congress, had asked the writer for the Spanish text of the letter saying he was going to translate it for Mr. Inman. Until we had received the English translation, Mr. ~~Stiles~~ Stiles and I had given little attention to the language of the letter, waiting for the interpretation the ~~same~~ leaders of the Congress put upon it.

3 Dr. Harper.

I used my copy of the translated letter on the assumption that it had been handled according to the previous agreement, and also on the assumption that the executive secretary of a great representative religious Congress would not release press copy containing so much dynamite, without the other leaders of the Congress approving of the same. Should newspaper men have to take every piece of publicity matter issued from the executive offices of a Congress and by its recognized leader, to every member of the Congress and ask him or her for an initialed approval.

When the reaction came, Mr. Inman explained he had issued the letter on his own responsibility and not intending ~~in~~ the Congress had any responsibility in the matter. He later admitted to Dr. Speer and myself that he had not read the letter over carefully, and he denied he had agreed to put it before a committee. Dr. Browning told me that he had not been informed that the letter was to be released to the press or he would have stopped it. He said he dictated the translation but did not read over the typewritten copy afterward because of other business. Dr. Speer says he had no knowledge of the letter, which seems to make the case one in which Mr. Inman acted without consulting his colleagues.

The business committee of the Congress met and issued a disclaimer, denying the published letter had come before the Congress or had met with its approval. You will have to admit the committee's statement is cleverly drawn up. When Dr. Speer, as chairman of that committee, had his attention drawn to the fact that Mr. Inman had given out the translated copy of the offending letter, and that in fairness admission of the same fact should be included in the committee's public statement, he refused to make such a change and said the subject of the published letter was a matter between Mr. Inman and myself..

4. Harper.

It appeared to be the extreme desire to keep Mr. Inman's name from being mentioned in any public statements in regard to the unfortunate affair. The purpose of course is apparent, for when his part in the affair is learned it is easy to see that the average reader would put the blame where it belonged. However, as one or two felt that the article was printed through animosity of The Herald and the writer towards the Congress, the writer sent word to Dr. Speer that it would be best for the sake of the Congress if we got together and agreed upon an explanation to the public. Such a conference was held, Mr. Inman also present. It was agreed that I should draft a statement and consult with Dr. Speer over it. This I did and in the statement for the press I told the story as I am telling you only in far shorter language. In it I stated that Mr. Inman had given us the letter and we had had the understanding with him he would present it to a Congress committee. Again Dr. Speer ^{DESIRED KEEP} ~~arose to shield~~ Mr. Inman's ^{NAME FROM} ~~responsibility~~ in the public press although the latter had openly stated before Dr. Speer that he had issued the letter on his own responsibility. Inasmuch as the inferences were made that I "had it in" for the conference, I consented to omission of Mr. Inman's name, substituting that the letter had been giving out by an officer of the Congress. Dr. Speer informed ^{ME} at that time that he had not sent the committee's statement to the Herald and ^{MY} ~~our~~ understanding was that the agreed statement would end the matter, for it was realized that constant agitation only hurt the Congress.

This statement appeared in The Herald on April 7, but it did not end the discussion on the part of the Congress. The Herald has treated the matter fairly, printing a statement agreed to by Dr. Speer, chairman of the Committee on CoOperation. On the other hand The Standard still continues to print in the page devoted to the Congress more comments on the affair.

The blame for this does not particularly rest upon the Standard nor upon Mr. Russell its representative at the Congress, for Mr. Russell's expenses were paid by the Congress and he was therefor the ~~the~~ publicity man for the Congress. When I told Dr. Speer and Mr. Inman that Russell was on the Congress pay roll, they denied it. Russell had told me his expenses were paid by the Congress. Tuesday I inquired of Dr. Browning the exact status and he told me that Dr. Speer had that day O. K'd the Russell bill.

Hugh Stuntz to whom I had related some of these conflicting statements called Inman's attention to the fact, and then Inman said that the Congress had not O. K'd the bills but that Speer would pay them out of his own pocket as there had been an understanding about a "misunderstanding".

Nevertheless it makes Russell the publicity man for the Congress and while Inman had the nerve to tell Stuntz that he (Inman) was not aware that Russell was continuing the fight, Inman when cornered by Stiles admitted that the new version of the Mistral letter which appeared in today's Standard was his version. He had given it to Russell and naturally the latter had used it.

I have not had an opportunity to talk with Russell to see how much of the language of the article referring to the Mistral letter was his own. It sounds to me as if it was Inman's. Throughout it, there is rank deception and a plain and deliberate attempt to mislead the public when one knows all the facts and has the documents to prove the same.

The Standard account today says the Mistral letter was "grossly misinterpreted" and elsewhere says "American journalists reporting the Congress scenting a 'high spot' confused the letter to Dr. Palacios" etc. This is a ~~deliberate lie~~ ^{FALSE} and Inman knows we did not confuse the letters for he told me, at least, that the other letter to the Congress and which was read to it had no news value to it. That is why we had paid no attention to it. In addition this troublesome letter had been given out long before the mild letter of the Chilean poetess had been read to the Congress.

Continuing on this Standard story ^{of} today, a different translation of the Mistral letter is presented. Mr. Inman admitted to Stiles that he had translated it. Changes have been made in the arrangements of several of the words and an effort has been made to soften it. The word ^{professional has} ~~hnnnnnnnnnnnnnn~~ been inserted parenthetically in the paragraph where she said 90 per cent were merchants and 10 percent honorable people.

Fortunately I have the original copy of the translation in English that was given to the press from Mr. Inman's office. It bears certain notes in the hand writing of the person that gave it to me. No where in that copy does the word " ~~hnnnnnnnnnnnnnn~~ professional " appear in parenthesis. These changes in the offending paragraphs are made in the vital spot. It is a cowardly attempt of one who poses as a religious leader to deliberately deceive the public and is made with the idea of creating the impression that I purposely misinterpreted the letter.

In all fairness, he should have printed the translations as made by his own colleagues and handed to Mr. Stiles and myself and when this fact is made known, the public will readily see that the Congress has countenanced directly ^{or} indirectly, an intentional distortion of facts and has been used to cover up acts of one of its leaders. I have not made ~~any~~ further examination of the new Inman translation. This first discovery satisfies me and is admission of his guilt otherwise why should he attempt to cover up and deceive.

It is because of the facts I have given you and the procedure followed by the outstanding officers of the Congress that I do not consider I am bound any longer to observe silence on the affair. After Dr. Speer agreed upon the statement which the Herald printed Sunday I thought the matter ended there and refrained from printing my side simply to keep from hurting the Congress more.

Now however as long as the leaders of the Congress have permitted these misrepresentations to appear in public print, one of them admitting the translation which is different than that originally given out and causing the trouble, and the other approving the bill of the publicity man of the Congress even though admitting not knowing what was being sent out from Congress headquarters, I expect to hand a copy of this letter to the editor of The Herald for him to use as he sees fit. This seems to me only just, as he should have my version for his own information and in case he wants to make it public, to confute the wrong impressions the Congress heads have seen fit to be made public.

It is too bad that the Congress has become involved in this discussion for they were right, royal folks with one or two exceptions. I do not know when I ever mingled with a finer group of broad minded people, enjoying every day of my stay except during the discussions with some of the leaders who seem mighty slippery for a church crowd to have represent them. It is such slippery leaders that make us newspaper chaps show so little interest sometimes in church affairs, for the people who too often wiggle in as leaders, so many times wiggle out from responsibility relative to public statements, leaving the press representatives "holding the bag." In this case what The Herald and I said appeared in black type, while the Inman participation has covered up by Dr. Speer. Consequently another nail has been driven in the coffin of religious bodies' chances of using me for giving them publicity.

pardon me for writing at such length but I feel that The Herald and myself have a right to present our side of the case. I am not going to advise The Herald to print this simply to give my version. While we have been put in the wrong light before the church people, the truth has been learned by many in the Congress and I think sentiment among its members will eventually differentiate and put the blame where it belongs.

I do not believe the missionary workers and the nationals in the fields approve of what has been done in this matter. They seem to feel, from the opinion I have gained from a few I have talked with, that Mr. Inman was seeking to serve his own ends for publicity when he sought the publication of that letter.

And even his explanation that he had not read it over carefully does not absolve him, for as Bishop Oldham remarked, "Congress secretaries should not give out letters they have not read over carefully."

I would have written to you sooner but I did not have your address while I was in Montevideo. I thank you again for the kind expressions you have made and trust that I will be able to see you soon.

Yours very cordially

Claude A. Pike

Montevideo, April 2nd, 1925.

The Business Committee of the Congress on Christian Work in South America, now in session in Montevideo, desires to correct the wholly erroneous statements which have been published regarding the Congress. The statement that the Congress heard and approved declarations that "90% of the North Americans who come to South America represent men and institutions which have no honesty of purpose in Latin America", that "they are men who have venal purposes in commerce and writers who easily sell themselves and are easily the most efficient and most dangerous helpers of Yankee Capitalism", is absolutely false. No such statements have been made in the Congress. No letter containing such statements has been presented to the Congress, and the Congress had no knowledge of any such letter. We are sure that this Congress would not approve of any alleged economic imperialism, but neither could it possibly approve of such statements as those quoted.

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befallen the doctrine of Christ is its first bifurcation, which in the succeeding years has multiplied itself fabulously. This I count among the mortal sins, sins against the Spirit, which the theologians distinguish from material sins.

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Some day I shall be beside you in this work. Until then, I salute you and love you from this distance.

GABRIELA MISTRAL.

April 5/25

Statement of L. B. Hall,
Concerning Congress

Wes

Consolidating Congress

He holds that such a Cong. as that held
that Motordro is neither the most effective nor
the most economical of times & money. The Latin
Countries sh. be organized under an ^{international} ~~national~~ ^{missionary}
Council W.A. shall, as to its representation, be
subject to a Committee in ^{such} ~~the~~ ^{as the Com.}
on Cooperation as at present or perhaps to the
Com. of Reference & Council. Thro. who
all our Boards work. Duplication sh. be
avoided if possible, by only one ^{central} ~~one~~ ^{control} ~~control~~ ^{wh.}
represents the Board in ^{England} ~~America~~. The
major part of the functioning of the missions
should be thru a central Committee, all
of South American ^{composed} of equal members
of Foreign & national workers. This will set
up such an organization as may permit
Board ^{representatives} ~~representatives~~ ^{present} as sympathetic
visitors and share the whole responsibility on the
national & Foreign workers to outline a program
and discuss S.A. problems. The presence
of so many N.A. delegates as at this Cong.
halts the discussion because of language
difficulties and involves too large an
expenditure for the ends to be attained.

He is convinced that the eight affections pointed out in page 15 of the Report in Conf. Trinity can be attained by this plan more effectually than by the present. As to a statement of our doctrinal differences, he holds, that for the present

PAN AMERICA LINE
MUNSON STEAMSHIP LINE
Managing Operators
U.S. Shipping Board

the unanimously adopted resolution at the
Oxford meeting of the International
Missionary Council. To make the finding
of the Methodist Congress nothing more
needed now. Nothing less needed
in adequate to meet the situation.
We can only say that we unconsciously
differ. His liberalism, his liturgical
sacramental, & creedal differences,
historical and scriptural, with which
many will not agree hence, we must
honestly present our views and wait
for better days when there shall be
closer fellowship. ^{of faith} We however ^{ought} more
to be able to agree on the great ecclesiastical
doctrinal statements of historic Christianity
or at least agree to ^{them} abide in the light
of the Scriptures of Truth. Before we are
ready either to disavow them or to
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Christianism cannot but be a great aid
to our thinking and should not be departed
from unless the fuller light of the Word of
God demands it. We seek to know the
mind of the Spirit that led the church in
the past and that will lead in the future. We
cannot honestly cooperate unless, we learn to
work together in the harmony of the faith of our
clerk must be measured by the faith in Confess.

Dijó G. Martín Delgado, B.A. en mi día que 14. 1925

Escuelas é Institutos Filantrópicos Argentinos

(ASOCIACION NACIONAL)

ESCUELA DE VARONES No. 1

GÜEMES 4612-14

Buenos Aires,

...de 192.....

Los consejos de mi madre
(Zamba)

Los consejos de mi madre
Son como soles

Que alumbrando mi camino
Quitan todos los dolores

Como el arroyo - Que va corriendo
Una baladrita suya
Siempre, siempre vos produciendo.

Es su corazón amado

Mucho de amores

Más dulce que miel de abejas

Más hermoso que las flores

Y son sus besos como agua pura

Que refrescan mi cariño

Y alimentan mi ternura

Ans. Apr 19. 25-

Stephen J. Menzies March. 3rd. 1925.

FOREIGN TELEGRAMS,
MENZIES-LIVERPOOL.

Dr. Robert Speer,
The Board Of Foreign Missions 21, CANNING STREET,
156, Fifth Avenue,
New York. U.S.A. LIVERPOOL.

MAR 1 1925
Dear Dr. Speer,

Mr. Speer I am sorry that I cannot catch you now, before you start on what I often think of, as "a Royal Trip", to and through South America; to try and make known the word of God ,- yes, knowledge of the Lord Jesus Christ. — The pure Gospel, unmixed, and uncooked, by Rome. — I send this on however, to meet you, at the Hotel, in Monte Video. — It was so kind of you, to press me to join in this blessed Mission, that yourself, and other earnest Christian men are carrying on. — May you be not only kept, and helped physically, but to have the joy, of going back, to New York, with David's Psalm, in your mind "Bless the Lord o my Soul" ,- and forget not all His benefits". — We all know, that you will not wish to be praised, for your untiring efforts ,- but, I shall try and remember you, as also the members of your Committee, who are helping ,- especially during those ten days, at the Hotel Pocitas.

My almost only sorrow, is, that I am not with you ,- but, I have sent by Parcel Post, to Monte Video, just a few hundred, of the two Books you wished to distribute ,- may these please be distributed, on your platform. Perhaps with a word from yourself, that anyone writing for a copy of either of those two books, will have it sent Post Free. I enclose with this letter one copy of each, for yourself. (am not sending these on by parcel)

With warmest Christian regards,

Yours in His service. Stephen J. Menzies

SCHEDULE OF HOURS OF MEETINGS OF THE REGIONAL CONFERENCE RIO DE JANEIRO. HOURS OF SPECIAL EXCURSIONS AND OF FREE PERIODS.

- Thursday, Mch. 12 - Free period, after arrival of SOUTHERN CROSS.
- Friday, 8.00 - 11.30 a.m. CONFERENCE MEETING Pres. Ch. Rua Silva Jardim, 23.
 1.30 - 3.30 p.m. CONFERENCE MEETING, Cong. Fluminense Ch. Rua Camerino 102.
 3.30 - 7.00 p.m. SPECIAL EXCURSION (see other sheet)
 8.00 - 9.30 p.m. CONFERENCE MEETING, Presb. Church
- Saturday 8.00 - 11.30 a.m. CONFERENCE MEETING, Presb. Church
 1.30 - 3.30 p.m. CONFERENCE MEETING, People's Central Institute, Rua Livramento, 233
 4.00 - Reception at the YMCA - Largo da Carioca, no. 11
 Afternoon free after the reception. *Embassy 5-7.*
 8.00 - 9.30 p.m. CONFERENCE MEETING, Presb. Ch.
- Sunday 7.30 - 9.00 a.m. CONFERENCE MEETING, Presb. Ch.
 at 4.30 p.m. POPULAR MEETING, at the National Institute of Music Largo da Lapa. This closes the meetings of the Conference. See special sheet for schedule of services and Sunday School session of the local churches.
- Monday 8.00 - 11.00 a.m. SPECIAL EXCURSION (see other sheet)
 1.30 - 5.00 p.m. SPECIAL EXCURSION.
 5.00 p.m. Tea at the Presb. Church.
 8.00 p.m. Banquet at the Club Central (see other sheet).
- Tuesday FREE PERIOD. all the ~~afternoon~~ forenoon.
 1.00 p.m. Group visit to Senator Ellis.
 1.35 to 7.05 ~~pm~~ 9.00 p.m. Appropriate for trip to Petropolis
 3.00 - 7.00 p.m. SPECIAL EXCURSION, by launch on the bay
 3.30 p.m. Ladies invited to meeting of Women's Guild at Country Club.

Note: During the FREE PERIODS it will be interesting to visit some or all of the following places: Sugar Loaf, National Museum, Cooperation Headquarters, Combing. Com. on Cooperation, Na, tl Com. of YMCA. Am. Bible Soc. and Brasil S.S. Union (rua Primeiro de Março, no 6) the City YMCA. (rua da Quitanda, 47), The YMCA (Largo da Carioca, 11), Brit. and For. Bible Society, (over Rua Floriano Peixoto, 134), the Baptist Publication House (Rua S. Jose, 22).

The Congress expresses its appreciation to
the governments of Brazil and Chile and
Argentina for their approval of the letter
of Congress of Dr. Costa Barboza, Dr.
Enrique ~~Delator~~ Molina, Professor Pablo
Muniz and Senor, Doctor C. A. Meyer
and Dr. Ernesto Wilson and in gratitude for the
contribution which they have made to
the Congress

Dr. Muniz to attend to this

Also to all letters sent to the Congress
Cong. Chile in Brazil

General letter to the Congress in Chile

jetz earlier Almses ebtisch in B.A.

Cont. Elec. System & Computer Networks

Gabe letter for Lichtwardt W

My returning address for Ennis W

~~American Colon Society~~ ~~Rev. B. Brown~~

~~Refer to 6/1, 14 Bus~~

~~P₇ How his 63~~

Mrs. Bryant
 Thompson L. C. L. L.
 L. C. L. L.

Br. Spizella *br. & alt. line.*

Blank "Men, Manners, Morals."

Monkey & with tooth in Cy. in spirit

Enant

~~W.B. Colm~~

~~Chit down~~

Frank Tagh

Henry J. Chubb.

$$\begin{array}{r} 2584. \\ 126 \\ \hline 390 \end{array}$$
$$\begin{array}{r} 262 \\ 25 \\ 25 \\ \hline 312 \\ 20 \\ \hline 332 \\ 254 \\ \hline 78 \end{array} \quad \begin{array}{r} 30 \\ \hline 75 \end{array} \quad 40$$

Feather on the ground. English. 1840.

Explain & observe: The position of

Musci. N. longicauda Zoon. 9 m & fms?

Coast & 74 hpts. 1000 ft. 1000 ft. 1000 ft.
 2 hpts. 1000 ft. 1000 ft. 1000 ft.

$$\begin{array}{r} 1574 \\ 125 \\ \hline 279 \\ 248 \end{array}$$

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

(INCORPORATED)

Northern Baptist Convention	Friends	Methodist Protestant Church	Reformed Church in America
National Baptist Convention	Evangelical Church	Moravian Church	Reformed Church in the U. S.
Free Baptist Churches	Evangelical Synod of N. A.	Presbyterian Church in the U. S. A.	Reformed Episcopal Church
Christian Church	Methodist Episcopal Church	Presbyterian Church in the U. S. (South)	Seventh Day Baptist Churches
Churches of God in N. A.	Methodist Episcopal Church, South	Primitive Methodist Church	United Brethren Church
(General Eldership)	African M. E. Church	Protestant Episcopal Commission on	United Presbyterian Church
Congregational Churches	African M. E. Zion Church	Christian Unity and Department of Chris-	United Lutheran Church
Disciples of Christ	Colored M. E. Church in America	tian Social Service	(Consultative Body)

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

DR. S. PARKES CADMAN, PRESIDENT
FRANK H. MANN, TREASURERREV. CHARLES S. MACFARLAND }
REV. SAMUEL MCCREA CAVERT } GENERAL SECRETARIES

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REV. SIDNEY L. GULICK, SECRETARY

REV. JOHN W. HERRING, ASSOCIATE-SECRETARY

March 5, 1925.

Dr. Robert E. Speer,
156 Fifth Avenue.

My dear Dr. Speer:

This letter needs no answer, but I am desirous of having you read it and I am therefore asking your office to forward it.

On February 6 you wrote in regard to our invitation that you speak at Chautauqua during the week of July 20 "I fear I cannot promise now any definite participation". When I told Mr. Bestor of this answer he expressed a very strong desire to have you come to Chautauqua. He said that Bishop McConnell would be the Chaplain at Chautauqua during the week of July 20, so that you would both have an opportunity to renew your Latin American experiences if you came for some day during the same week.

In a word we are so eager to have you that we will wait until after you return in June if there is any hope that we may have a favorable answer then. I realize that you will be exceedingly busy, but we will really need you for one address on the moral and cultural interdependence of nations.

I find that Mr. Bestor somehow became confused in regard to the dates he had given us, and he has put Bishop McConnell on Monday evening, to speak on Latin America. If you wish to hear him, I would suggest Tuesday afternoon as the best time for your address. Or if you would be willing to speak Friday evening, that would, of course, bring our program to a very fine close. I would be particularly glad to have the former President of the Federal Council there for the last address, for I am sailing for Europe on July 25 and will have to leave Chautauqua before the close of the program.

Sincerely yours,

Sidney L. Gulick
Secretary

ALFREDO REBOUÇAS, Presidente

EVARISTO RODRIGUES, Thesoureiro

H. H. LICHTWARDT, Sec. Geral

ASSOCIAÇÃO CRISTÃ DE MOÇOS

"Y. M. C. A."

ENDEREÇO TELEGRAPHICO
CHARACTER

RIO DE JANEIRO, BRAZIL

RUA DA QUITANDA, 47
CAIXA POSTAL 254

Rio de Janeiro, March 20th, 1925

Dr. Robert E. Speer,
Aboard S. S. Lutetia,
Enroute - Montevideo.

And
4-19-25

Dear Dr. Speer:

Now that you are away from the rush of things in Rio de Janeiro and São Paulo, I have a little request to make of you providing it will not give you much trouble.

In your talk at the Union Church you read a letter which is such a striking one in that it so clearly sets forth the attitude of many a Brazilian student toward habits and their change. I should much appreciate having a copy of the letter if you can conveniently have it taken off.

Your visit to our city has been of great value to the community and a stimulus to all of our Christian effort here. I trust that you have found here and that you will find elsewhere thruout the continent abundant evidence of the growth of our Master's kingdom.

With every good wish to Mrs. Speer and yourself, believe me,

Faithfully yours

H. H. Lichtwardt

CABLEGRAMS: { "INTMISSION, NEW YORK"
"INMISCO, LONDON"
TELEGRAMS—"INMISCO, SLOANE, LONDON"

CODES:—
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CHINA INLAND MISSION

NEW YORK TELEPHONE:—MAD. Sq. 9890
LONDON TELEPHONE:—VICTORIA 1425

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JOHN R. MOTT
347 Madison Ave., New York City

Secretaries

J. H. OLDHAM
2 Eaton Gate, London, S.W. 1
A. L. WARNSHUIS
New York City

25 MADISON AVE.,
NEW YORK CITY

March 12, 1925.

My dear Dr. Speer:

For your information, I am sending you under separate cover a copy of the minutes of our Committee meeting at Atlantic City. It may be that you will want to refer to these in connection with some of the questions that will come before the Conference at Montevideo.

My thoughts have followed your party from time to time as you have been travelling southward. We have not failed to remember the Conference in our prayers and we trust that this Conference may be most fruitful in advancing the cause of Christ in Latin-America.

With most cordial greetings, I am

Faithfully yours,

A. L. Warnshuis

Dr. Robert E. Speer,
% W. E. Browning,
Casilla 528,
Montevideo, Uruguay.

AIW/MH

Montevideo, April 2nd, 1925.

The Business Committee of the Congress on Christian Work in South

America, now in session in Montevideo, desires to correct the wholly erroneous statements which have been published regarding the Congress. The statement that the Congress heard and approved declarations that "90% of the North Americans who come to South America represent men and institutions which have no honesty of purpose in Latin America", that "they are men who have venal purposes in commerce and writers who easily sell themselves and are easily the most efficient and most dangerous helpers of Yankee Capitalism", is absolutely false. No such statements have been made in the Congress. No letter containing such statements has been presented to the Congress, and the Congress had no knowledge of any such letter. We are sure that this Congress would not approve of any alleged economic imperialism, but neither could it possibly approve of such statements as those quoted.

The letter from Doctora Gabriela Mistral which was read to the Congress, and a copy of which is subjoined, contained no such statements as these, and no action was called for by her letter or was taken by the Congress.

It is also wholly untrue that the Committee on Cooperation in Latin America has made frequent charges against the commercial and financial interests of the United States. The Committee on Cooperation has never made or authorized any such charges.

The Business Committee of the Congress desires also to state clearly the character and purpose of the Congress. It is a company of men and women, both South and North American, including many professional and business men from the United States, who are interested in educational, philanthropic and religious work, and are seeking to serve South America and especially to strengthen the work of the South American evangelical churches. It is not a political or economic gathering. Its aim is, within its own sphere, to promote cooperation and understanding between all efforts to advance the well-being of the people and to encourage friendly and unselfish relations between nation and nation and man and man.

(Signed) Robert E. Speer,
Chairman Business Committee

E. C. Balloch
Secretary Business Committee

LETTER FROM GABRIELA MISTRAL

Friends:

I am with you these days in your Assembly, as well as in your evening meetings, as you are thinking of two themes equally dear to you and to me: the School, and the Religious Character of our People. From the other side, among the Catholics, there are a few voices which mingle with yours, and one of them is mine.

From my country have gone three earnest educators to listen to you and to carry Chile's greetings: Dr. Enrique Molina, founder of the first University in Chile with the modern spirit, a learned commentator of Bergson and the most socially-minded educator I know here; Dr. Maximiliano Salas Marchant, a gentleman of outstanding moral character and exemplary life, which he has given to the youth of our land; Srta. Cora Mayers, a distinguished physician who represents our women. They represent three notably distinct types and different sections of our national life: a democrat, a successor of Sarmiento in the Normal School which Sarmiento himself established, and a "new woman" of Chile. I send them to you with the satisfaction which one feels in presenting to strange lands the best he has.

May God Himself preside over your Assembly and enrich you during these eight days with great and clear thoughts. In these obscure and vacillating times, we have great need of the Divine Grace. As yet we are often afraid of many ideas which, like enthusiastic youth, seem to us too lively. But it is necessary that we admit them to our counsels and permit them to present their case. Some of them are: the social ideals which as yet find no place in our legislation; daring pedagogical ideas which bring with them a new scale of values. In order to revise the old it is necessary to give voice to the boldest criticisms of the old school, whose failure is proclaiming itself vociferously in all parts of the world. I hope that some day you may be able to hold a Congress which shall represent only the new schools of thought; they bring, some more, some less, the red blood which we need, less vanity than the so-called intellectual school which unfortunately we have supported; more simplicity than the pretentious pedagogy which we have learned; and, above all, more human feeling. In the mean time, it will be well if in your Assembly the defenders of the past should give place to the apostles of the present, to the end that the future, in turn, have something to leave to the past. We have sinned so greatly in our devotion to our scholastic fetich that now we must suffer a great test -- that of seeing our house invaded by young people, fully conscious of their rights, with whom we must share the kingdom of childhood, which kingdom we have not understood how to make either better or happier.

Referring to your religious discussions, I beg of you, with respect but with vehemence, that you try to bring about an approximation with Catholicism, in order that we may undertake a common task. There are no less than ten general ideas in which we are in complete agreement. We work, Protestants and Catholics, around the vertebral column of Christianity; let us seek more ardently our common points than our differences. The worst calamity that has

befallen the doctrine of Christ is its first bifurcation, which in the succeeding years has multiplied itself fabulously. This I count among the mortal sins, sins against the Spirit, which the theologians distinguish from material sins.

In these days when some are talking of presenting a common formidable front against alcohol, or some against the yellow race, let us think of the great Christian opposition to materialism.

The philosophic doctrine of materialism does not cause us much uneasiness, and we may even listen to it with cordial serenity because the mind, as someone has said, never wearies of learning even of that to which it is opposed. That which troubles us and which unites us with you, in the large group of spiritual workers, is materialism as a norm of conduct, materialism loosening sanctions, lowering education to the level of an economic training; materialism sinking its teeth in international relationships, counselling the oppression of the weak by the powerful, and reaching even our religions, to kill the mystic element in order to leave only tradition; materialism in the woman who flees from maternity as from an economic burden and discusses childhood as high-priced merchandise; in wealth, when it takes refuge in its pagan right to deny an equitable salary; and in the State, finally, when this hides behind the idea of liberty in order to maintain among its institutions legalized prostitution.

All this, my friends, is but to reap materialism.

The Spirit exists although we tread it under foot and sleep our long sleep of bestiality, with no remembrance of it. But there are among us some who need, once in a while, to stand up from among the comfortable sleepers and proclaim the Spirit, as those who inhabit a ruined building remember the law of gravity, or those who have slept on a trapeze, the law of equilibrium. It does not matter that he who awakens them receives the indifference of those who claim more hours of tranquility beneath the house that is falling; neither does it signify that he be ridiculed. He is the messenger of God; he proclaims the word, satisfied his conscience with duty fulfilled, and returns to his house. Thus may you all return, messengers of God, satisfied with having fulfilled your task.

Seek ideas with which to defend the culture which is presided over by the Spirit; collect arguments with which to defend religious ideals as the vital breath of nations; disentangle, so far as you may, the net of deception which is weaving itself about our youth, in order to relegate religion to the corner of wornout rubbish. We must arise to the defense of the Christian Idea, mother of contemporaneous culture and the virgin Muse, ready for whatever new teaching be true even until the year 10,000! Seek relationships between the Gospel and the present hour, making clear the fact that it is yet full of power to purify human life, which is a parable of Christ, and that every word of our Lord is a just word in this hour of eternal justice.

Defend also, my friends, the Spirit which exists in Art, and try to create a kind of international legion against the uncleanness which clings to the exhibition of beauty in the cinematograph, in the novel and the brush.

Collect documents, in that small but illustrious country of Spanish lineage, Uruguay, in order to defend us when our worthiness to rank among other nations is discussed. Forget not that the only link between the United States and Spanish America is Christianity; only in the Word of Christ may we meet and feel a common emotion; all the rest is but a tragedy of differences.

I repeat my desire that Grace may make clear and powerful your thoughts: clear, that confusion may find no lodgment among them; powerful, to sweep along with you vacillating souls.

Some day I shall be beside you in this work. Until then, I salute you and love you from this distance.

GABRIELA MISTRAL.

Motion or proposal:

Sunday Pm Apr 5

"This Congress on Cooperation sincerely regrets that a growing spirit of sectarianism on the part of some of the leaders of the Southern Baptist Church, has led that great body to withdraw and abstain from cooperative relations with other bodies, to the detriment, we feel, of the cause of Christ on earth.

Chas. A. Long
C. H. Hornshull

Referred to Business Committee

E V A N G E L I S M O

Los objetivos primarios de nuestra obra cristiana en Sud América son: (a) llevar las almas a Cristo; (b) organizarlas en congregaciones y tan pronto como sea posible en iglesias que se sostengan, gobiernen y propaguen por sí mismas. Tales congregaciones e iglesias deben establecerse no sólo en las ciudades sino también en el campo, incluso el más remoto interior, enseñando siempre el Evangelio íntegro del Nuevo Testamento en su simplicidad y pureza.

El Congreso desea expresar su aprecio y gratitud por el servicio altamente generoso y eficaz del Comité Organizador Local que no ha escatimado esfuerzos para ofrecer al Congreso una hospitalaria bienvenida y hacer feliz y provechosa su estancia en Montevideo. El Congreso reconoce también con sincera gratitud la amabilidad de los oficiales del Uruguay que han prestado todo el auxilio que puede esperarse de los funcionarios públicos. Damos también las gracias a todos los amigos en Montevideo, tanto nacionales como extranjeros, que tan generosamente nos han acogido, a la dirección del hotel donde hemos celebrado nuestras reuniones, y a los periódicos que han procurado dar relatos detallados y exactos de las sesiones del Congreso. Apreciamos también en sumo grado la amabilidad del Ministro Americano en la hospitalaria recepción ofrecida al Congreso. Y sobre todo, el Congreso desea expresar humildemente su gratitud a Dios que nos ha reunido en esta asamblea, y cuya presencia hemos experimentado, encomendándonos ahora ^{de nuevo} a su dirección y bendición para toda nuestra vida y trabajo al separarnos unos de otros para seguir nuestros varios caminos.

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Add to Corp. §XI - "and the corporation
premium ^{substantive} for Biblical maps."

¶ que se utilice del uso
cooperativo de mapas
biblicos satisfactorios

Conscientes del gran valor que tiene para nuestras Iglesias la juventud, y deseosos de poner en beneficiosas relaciones mútuas las varias sociedades religiosas para jóvenes, recomendamos el enlace de estas sociedades en una federación general, como se ha hecho en México.

FINDINGS ON OCCUPATION

- I . South America holds a large and rapidly growing place in the life of the world. Capital and people are pouring in from the older and overcrowded countries to develop its immense natural resources and occupy its fertile plains. There exist here all the conditions that make for great movements and great consequences to humanity. The wisest development, therefore, of the political, economic and social life of the continent, as well as its impact on the world, make imperative that South America shall be enabled to have the highest spiritual development. The great problem of both continents, ~~is a religious problem~~ north and south, is a religious problem. While on the one hand the masses have inadequate opportunity to rise out of their deep economic, intellectual and spiritual poverty, the directing classes remain largely indifferent to religion as a vital factor in human progress.

There are not wanting, however, signs of great promise. Recent years have witnessed in some of the countries extraordinary progress in democracy. There are abundant evidences of a new idealism, particularly amongst the educated youth. There is a new sense of responsibility on the part of the directing classes in most of the countries. A significant social awakening is stirring great sections of the people, especially the industrial classes, and there is a new responsive ~~ibility~~ ness, on the part of a growing and influential group, to Christ and His program for humanity. These new signs add urgency to the problem confronting the Christian forces in South America.

The forces as yet at work in South America are wholly inadequate to the largeness and especially to the urgency of the task. Not only are large areas almost completely devoid of spiritual ministrations, but great groups of society are given little opportunity to come into contact with vital religion. We would urge the importance of greatly strengthening the evangelical forces of the continent.

The peoples of South and North America absolutely require the ministry which Christianity has to offer, and the ever-growing place of these countries in the life of the world makes it imperative that they be adequately furnished with the forces that make for the establishment of the Kingdom of God on earth.

- II. The Congress would strongly recommend that societies, in occupying fields, should accept responsibility for the entire population of their respective areas, having consideration for all groups of society, except in cases where specialized service for some distinct class is obviously wise and necessary.
- III. The Congress would draw attention to the fact that occupation of a given territory should involve acceptance of responsibility for the full development of the work in the area. When a Society or Church finds that it may be unable to fully occupy the territory within a reasonable period, it should invite the cooperation of others. When any question arises as to the full occupation of a territory, the matter should be referred to the Regional Committee.

- IV. The Congress finds that while the large cities are becoming reasonably well occupied, interior towns and country districts are largely neglected, even in ~~the~~ countries like north Brazil and Argentine where evangelical work has been long~~est~~ established.
- V. As plans are being made by societies now in Ecuador for the evangelization of the population, including the Indians, this Congress recommends that Ecaudor be no longer referred to as a wholly unoccupied field, in respect to evangelism.

FINDINGS ON OCCUPATION

- I. South America holds a large and rapidly growing place in the life of the world. Capital and people are pouring in from the older and overcrowded countries to develop its immense natural resources and occupy its fertile plains. There exist here all the conditions that make for great movements and great consequences to humanity. The wisest development, therefore, of the political, economic and social life of the continent, as well as its impact on the world, make imperative that South America shall be enabled to have the highest spiritual development. The great problem of both continents, north and south, is a religious problem. While on the one hand the masses have inadequate opportunity to rise out of their deep economic, intellectual and spiritual poverty, the directing classes remain largely indifferent to religion as a vital factor in human progress.

There are not wanting, however, signs of great promise. Recent years have witnessed in some of the countries extraordinary progress in democracy. There are abundant evidences of a new idealism, particularly amongst the educated youth. There is a new sense of responsibility on the part of the directing classes in most of the countries. A significant social awakening is stirring great sections of the people, especially the industrial classes, and there is a new responsiveness, on the part of a growing and influential group, to Christ and His program for humanity. These new signs add urgency to the problem confronting the Christian forces in South America.

The forces as yet at work in South America are wholly inadequate to the largeness and especially to the urgency of the task. Not only are large areas almost completely devoid of spiritual ministrations, but great groups of society are given little opportunity to come into contact with vital religion. We would urge the importance of greatly strengthening the evangelical forces of the continent. Especially do we feel that the time has come for increased emphasis on intensiveness in the cultivation of the Latin American field. That so much of spiritual result has been achieved with so little of material equipment is a distinct evidence of the Divine approval of the evangelical work. We are deeply of the conviction, however, that the providential indications now point toward emphasis on qualitative rather than quantitative effort. So thoroughly do we feel this that we would look with favor upon the concentration of our extended lines of occupation upon the points where the highest quality of work can be done.

The peoples of South and North America absolutely require the ministry which Christianity has to offer, and the ever-growing place of these countries in the life of the world makes it imperative that they be adequately furnished with the forces that make for the establishment of the Kingdom of God on earth.

- II. The Congress would strongly recommend that societies, in occupying fields, should accept responsibility for the entire population of their respective areas, having consideration for all groups of society, except in cases where specialized service for some distinct class is obviously wise and necessary.
- III. The Congress would draw attention to the fact that occupation of a given territory should involve acceptance of responsibility for the full development of the work in the area. When a Society or Church finds that it may be unable to fully occupy the territory within a reasonable

period, it should invite the cooperation of others. When any question arises as to the full occupation of a territory, the matter should be referred to the Regional Committee.

- IV. The Congress finds that while the large cities are becoming reasonably well occupied, interior towns and country districts are largely neglected, even in countries like north Brazil and Argentine where evangelical work has been long established.
- V. As plans are being made by societies now in Ecuador for the evangelization of the population, including the Indians, this Congress recommends that Ecuador be no longer referred to as a wholly unoccupied field, in respect to evangelism.

Mr. Speer.

December 6th, 1924.

To - Mr. W.R. Wheeler (Personal).

The national workers have recently demanded an increase of 25% on salaries, a children's allowance and a grant for rent. Mr. Elmore estimates that 70,000 pesos extra would be required to satisfy their proposals. I am unalterably in favor of the 25% increase in salaries, and of some arrangement whereby living quarters may be afforded the pastor. The latter is easily attended to in some places where we have our own properties, and it would be wise to stipulate that this concession is to be made on the joint basis of Mission or congregational ownership. In a few places the church organization or congregation owns the property in which the minister has his residence.

The third request for children's allowance I consider unfair. As a precedent our Presbyterian workers have cited the example of our sister church the Methodist Episcopal, and are quite right in averring that the average salary which they pay is higher than ours, and that their pastors are allowed the tenancy of a manse and the use of heavy furniture. Thus far we might emulate them, but they do not make any flat rate on the basis of the number in the family as a children's allowance. They, as we, may take into account this fact in allotting salaries. I believe it would almost bankrupt us if we were to proceed on such a basis as they have proposed, namely, a sum apportioned according to the number of children at so much per head. It is quite evident that unless we obtain a much larger grant for our work this year it cannot be pushed forward with our present staff. It cannot be attempted except with the lowered morale in our working force, and the other alternative is the suppression of a part of our work. I shall endeavor at this end to cultivate a sentiment in favor of increased subsidy by dropping hints as to the difficulties involved in maintaining our present force with our old insufficient treasury.

I think the policy of the Board with respect to dispensary and hospital work might be determined on its own merits without reference to the other parts of South America. We have been able to carry the dispensary in Santiago and Valparaiso without any assistance from the Board, and on their present basis I imagine that process could be continued from year to year. However some of our missionaries, seeing the unlimited opportunity and receiving such encouragement from day to day, are ambitious to expand this factor of our missionary program. You will have to appraise the results and compare with other spiritual values in the regular conduct of our work.

The Instituto Inglesé a year ago, when the financial crisis became acute and the fate of the Institution had to be decided from the viewpoint of the Mission, we asked Mr. Seel to assume the principalship assuring him of our undivided support and of our purpose to leave him permanently at

this task. All of us signed a declaration of our support to him pending the final action of our Board. You will have noticed that our written pledge establishes an inescapable contingency, namely, that the evangelistic work and the training of our native ministers should not in any way be impaired by support given the Instituto Ingles.

A number of solutions suggest themselves to me, and I furnish them in irregular order :

1st : That such economies are practiced as to keep expenditure within the limits of the previous year's receipts. This would curtail the liberty of the director, but is nothing more than is being practiced by scores of similar establishments in the capital and throughout the republic.

2nd: A fixed annual grant and a limited staff might be provided by the Board, with insistence that no appeals were to be made from time to time, - this staff to be limited to the director and two married missionaries. In practice, as it happens this year, there may be times when four instead of three will be called for.

3rd: The facing of deficits annually by the Board. This is an unwelcome solution productive of much uncertainty and provocative of carelessness in management. As a principle of administration it seems to me unsound although it has been virtually the policy of our Board for the past four years. The sooner it could be abandoned the more quickly will the institution react.

4th: An endowment fund, the interest on which would accomplish either of the purposes expressed in No. 2 and No. 3. This would involve the raising of a sum not less than \$75,000. \$100,000. would give more margin of freedom.

5th: The sale of the present property and the purchase of a new one some distance from the populated center. This is the tendency of all select boys' schools that I have visited of late. A campus of at least 20 acres is necessary. The school buildings on a unitary basis and the teachers' residences are very expensive, and high fees would have to be charged to a limited number of boys, say 60 to 80 at most. This plan has many alluring features but the chief obstacles are financial. I think any man who is prepared to oversee the training of boys would welcome such a scheme provided there were guaranteed support for the project, but it is not an undertaking that can be entered upon unless the capital behind it is at least adequate for the realization of a clear deal.

6th: The closing up of the institution within another 12 months. This disjunctive is set over against failure to support the institution

It must be admitted that the choice is Hobson's, but we all feel that the Board, facing the accomplishments of the past two or three years, as a basis for calculation must either support the work or discontinue it and face the moral responsibility for so doing.

JHMcL:H

Analytical Study of the Recommendations of the Chile Mission Jan. 1925 and
indorsement by the Board Delegation.

Salient Facts.

1. The number of missionaries who are now engaged in distinctively evangelistic work is exactly the same as in 1906. All reinforcements since that date have been absorbed by the educational branches (Excluding the short-term missionary teachers and including the Van Eaton's who have been provisionally assigned to the Instituto Ingles) this signifies that SIX MARRIED COUPLES AND THREE SINGLE WOMEN are now devoting their time to educational work in a field which formerly was known as almost purely evangelistic.
2. Since 1917 the Chile Mission has lost Dr. Lester, Dr. Browning, Mr. Garvin and Mr. Boomer. All four were strong men in some particular realm of service and their places have not yet been adequately filled.
3. In view of the above facts, this office is requesting the Chile Mission to reconsider carefully their requests for reinforcements after being informed that nurses will displace ordained men and their wives.
4. In dealing with the causes of the Instituto deficit, it must be remembered that the decreased attendance is one of the chief contributory causes. For many years it has been accepted theory that, in order to meet financial obligations the I.I. required ^{an} as a minimum;

90 full boarders	75 half-boarders	and	50 day pupils	. In 1924
70 " "	63 " "		55 " "	

were in attendance. The full-boarders and the half-boarders furnish most of the revenue. Without assigning reasons we are obliged to face the facts. No Principal and Staff could do otherwise than report a deficit at the close of any year, irrespective of the rate of exchange, when the enrolment is so far below the bare requirement in a self-supporting institution.

5.

The Chilean national workers have no reason to believe that their subsidies are in any way affected by the I.I. finances or that sums from a common treasury are distributed to both. Until the present year at least, the National workers have taken for granted that the I.I. is self-maintaining.

For this reason, their natural reaction to any proposal that available resources should be shared with the I.I. would be unfavorable. To deny assistance to the pastors and evangelists in Chile on the basis of the plea they presented to the delegation and, during the same year to shoulder heavy outlay for the school would create serious difficulties for all members of the Chile Mission, particularly for those who sit with their Chilean brethren on the Administrative Committee.

This is to be construed as an argument for the substantial increase of the peso classes and not as a protest against increased support for the I.I.

Hence the logical order of our Board's guarantees to the Chile Mission, based on the plain statements of the Mission, ought to be:

- A. National Workers
- B. Instituto Ingles deficit of 35,000 pesos (assumed by Board)
- C. Annual subsidy of 25,000 pesos to the I.I.
- D. Campaign for \$150,000 to provide the I.I. with new buildings.

For 1925-26 the Chile Mission, in its estimates asks for the following
NEW ITEMS IN CLASSES

VI..... 5,400 pesos
VII..... 58,850 "
VIII 34,000 " of which
70,000

~~62,000~~ pesos is for increased salaries for
evangelistic workers and 18,000 pesos is for teachers in the Escuela
Popular system of Valparaiso. 70,000

In the total of ~~52,000~~ pesos for
national workers there are various expenditures which overlap, viz,

A grant of 30 pesos per month for each worker's children
Scholarships for the education of these children at our institutions.

Besides this, there is a further request for a subsidy to cover running
expenses in the above schools where workers' children are to be educated.

The undersigned is not in favor of granting a children's allowance to our
Chilian workers some of whom have had as many as 12 or 13 in their families.
Hitherto it has been customary to make some slight allowance when salaries were
fixed each year. For this purpose alone the proposed additional expense would be
~~18,720~~ 18,720 pesos or 20 per. cent of the total grant for 1924-25.

Likewise, there is a recommendation to add rent for national workers.
Besides surrendering the rent proceeds of our six mansees, this means an outlay
of 20,280 pesos or 23 per. cent of the total grant for 1924-25 (86,100 pesos)

These two increases for our workers call for 43 per. cent. more than
was allowed for Class VII in 1924-25.

Chile Mission received 121,000 pesos
for Class VII in 1924-25; they ask for 172,100 pesos for 1925-26.
In view of the poverty and distress of the national workers and of their
urgent plea for relief, my recommendation is that the sum of 150,000 pesos
be placed at the disposal of the Administrative Committee, to be distributed
as they may deem expedient. By dismissing one or two workers they can
make living conditions tolerable for the remainder.

I favor enthusiastically the extension
of privilege to that mixed Administrative Committee so that they may freely
dispose of all the peso classes IV-X.

To Mr. Syer. addressed

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URUGUAY
and the
"Faculty of Evangelical Theology and School of
Social Sciences"

An Extract from the Report of
Dr. W.E. Browning,
Educational Secretary of the Committee on
Cooperation in Latin America,
1918.

"La República Oriental del Uruguay", which is its full name in Spanish, occupies a position of more than ordinary influence amongst the South-American nations. Geographically speaking, it is one of the smallest political entities of Latin America. Civically, it is recognized as the leader amongst the Latin Republics.

The entire population of Uruguay does not exceed a million and a quarter, and at least a third of its inhabitants are to be found within the limits of its capital and metropolis: Montevideo. Located at the mouth of one of the world's greatest waterways, the Rio de la Plata, Montevideo has exceptional commercial advantages and, at the same time, is one of the principal ports of entry into South America of the culture of the Old World. Consequently, one who walks its streets and mingles with its people may well imagine himself in the capital on the Seine or the River, or jostling with the crowded throngs of New York.

The legislation of Uruguay is the most advanced and liberal of all the republics of Latin America. A divorce law has been on its statutes for a number of years, and with the adoption of the new constitution, from March 1918, 1, which is the result of the combined labors of the two political parties, Church and State are to be legally separated. All forms of worship are equal in the eyes of the law, religious instruction is forbidden in the schools of the State, and generous provision is made for schools of all kinds in both cities and country districts. The only woman's University in South America is located in Montevideo, and the percentage of analphabets is lower than in any other American Republic.

The men who form the government of Uruguay are known as amongst the most progressive and forceful of American statesmen. It was the Secretary of State of this little Republic who proclaimed to the world that no American nation, having gone into the present war in defense of the principles of democracy, should be considered by Uruguay as a belligerent, thus excluding its fleets from national waters; and the reception given to the American fleet on its arrival in Montevideo was one of the thrilling events in connection with the entry of the United States into the world conflict. It is needless to add that Uruguay broke all relations with Germany, and, to all intents and purposes, has taken an active part in the fight for democracy.

But Uruguay excites special interest from the fact that it is a neutral country in a continent where neutrality has never been considered a cardinal virtue. It has no international boundary questions. The high privilege may be accorded it of being considered the Hague or the Switzerland of the Americas.

The advantages of centralizing their activities in a neutral city like Montevideo has been recognized and acted upon by a number of organizations that work in South America. The Y.M.C.A. has its continental headquarters in this city; the Salesian Fathers, of the Roman Catholic Church, also work from this center into the surrounding countries; the First National Temperance Congress was held in Montevideo in 1918, and arrangements are now being perfected for calling in the same city the first International South American Congress for the study of the same question.

The "Student's Federation of South America" found that only in Uruguay could it find headquarters where there would be no international rivalries, and, latterly, the various mission Boards working through the Committee on Cooperation in Latin America have decided to establish in Montevideo the "Faculty of Evangelical Theology and School of Social Sciences."

It is in this city too, the Protestantism has taken deep hold on the people, and the Evangelical churches have been able to reach a higher more cultured class of society than has been possible in any other country of Spanish origin. In the "First Methodist Episcopal Church" of Montevideo there gathers to hear the preaching of the Gospel as cultured an audience as would be found in the average Protestant Church of North America, and in the general philanthropic activities of the community no distinction is made among the workers because of religious creeds or connection. The Article of the New Constitution, already referred to, which treats of the freedom of worship, reads as follows:-

"All forms of religious worship are free in Uruguay, the State sustains no form of religion whatever. It grants to the Catholic Church the possession of all temples which may have been constructed wholly or in part, with funds from the National Treasury, excepting only the chapels which are used by the Asylums, Hospitals, Prisons, or other public institutions. It declares, also, that all temples in actual use by any religious organization are exempted from the payment of all classes of taxes"

It is because of the above advantages, both civic and cultural, that Evangelical Churches of the United States which are extending their work in South America, have decided to locate their international, interdenominational Faculty of Theology in Montevideo.

As to the necessity of establishing a high grade School of Theology, there can be no question in the mind of anyone who has studied religious condition in South America. The preparation of the Evangelical preacher, in past years, has been both fragmentary and superficial. Consequently, but few men of real power have been prepared for the ministry. Today there is not a solitary native Protestant preacher in all Spanish speaking America who may be considered an intellectual leader amongst his people. Most of them have left some artisan employment, when the call to preach the Gospel was heard, and, with the scant and hurried preparations which the busy missionary has been able to give them, have gone out and done commendable work. But their sphere of influence does not, and cannot, extend beyond their own artisan class.

The delegation that visited South America after the Panama Congress expressed its conviction that a high grade Faculty of Theology was the greatest actual need of Evangelical work in the continent. The missionaries of Spanish speaking America and Brasil and the General Assembly of the Presbyterians Church in Brasil have indorsed it: Board Secretaries are convinced of the necessity of going forward with the project; and a recent inclusive tour through all South American countries has convinced the writer that students will be available for the opening of the institution now set for March, 1918. The expressed objects is establishing this Seminary are as follows:

1. To provide advanced training for the most promising graduates of the existing Bible seminaries and for pastors who desire to fit themselves for better work. Much of this work may be done by correspondence.

2. Attract cultured young men to the ministry, who now enter other professions, because there is no theological faculty which offers courses equal to those of other professional schools.

3. Give Evangelical Christianity a contact and standing with the intellectual life of South America by maintaining an institution comparable to other professional schools.

4. Inspire the present Bible schools and seminaries and all other missions schools to raise their educational standards in order to have their work recognized by the Faculty in Montevideo.

5. Serve as a literary center where the great problems of developing a Christian literature and receive the attention of the members of the Faculty.

In order to carry out the plan, in its entirety, the institution must eventually have its own grounds, buildings and equipment, and so estimate should be made as to probable cost and a campaign instituted for the raising of the necessary funds. But, until this equipment is provided, it will be possible to secure rented quarters and thus begin the work of the institutions without further delay.

The estimated expense per year would be as follows:-

Rent of suitable building, per year:	\$ 2,400.-
Initial equipment:	" 3,000.-
General expenses of year:	" 1,500.-

Total estimated expenses of first year: \$ 6,900.-

Besides this, the general budget should provide for the salary of the president at \$ 3,000 annually and house rent. This general budget will be distributed among the various cooperating communions. Each communion is also expected to assign a professor to full duty in the Faculty, or, in lieu of that, contribute \$ 2,500.- annually, extra. The faculty is to be chosen by the Board of Managers.

There will also be the cost of maintaining the students. Each Board will have to underwrite the expense of its own candidates, but an attempt will be made to secure employment for the students, in the city, in order that they may, in part, pay their own way while under instruction.

The success of the institution will depend in great part of the willingness of the various missions to commend young men as students, and the generosity of the Boards in assuming the responsibility for the payment of bill for the education of their respective representatives.

It is also of the greatest importance that a strong man be found to head the work of the Faculty. The Administration may, in great part, be left to a Dean, but a man who is eminently a scholar and a teacher should be chosen as President and sent to the field with considerable anticipation of the date set for opening the classes for instruction.

It is the opinion of the writer that the Faculty should begin its work, in 1920, with high ideals and with large demands on those who expect to enter, through it, the work of Christian ministry. No one should be admitted who has not completed the full course of secondary studies, or the equivalent, as demanded by the various countries in their official programs. To start on a lower plane and expect to raise the institutions up the higher pitch later on, would not, in my judgment, give the desired results and would establish a reputation for inferior requirement and work which would be suicidal for the future of the institution.

The Board of Directors and the Faculty, when convened, will have the responsibility of outlining the work of this important institution, but I would like to suggest the following courses as especially fitting for this country and as necessary to a complete development of its work.

Scheme for the work of the proposed Faculty of Theology.

I.

Students to be admitted.

- 1.- Superior students, holders of a diploma.
- 2.- Special students, not candidates for a diploma.
- 3.- Post-graduate students- pastors already in the work and graduates of local Bible schools or seminaries.

II.

Courses of study.

- 1.- The School of Theology, of three or four years.
- 2.- A School of Social Sciences, connected, if possible, with the National University.
- 3.- A Language School, for the preparation of missionaries who are to labor in South America.
- 4.- A Training School for the Y.M.C.A. workers.
- 5.- A Training School for Y.W.C.A. workers.

It would seem that no one of these points need explanations or amplification, since the rules governing the admission of students will have to be worked out by the Faculty, as also the work of the different departments. It will be necessary to establish a certain well-understood relation between this Faculty of Theology, which should be the crown of our all theological work in the continent, and the local seminaries of Bible Schools.

Minutes of the Meetings of the Interdenominational Committee on
Plans for the Organisation of the Proposed Faculty of Evangelical
Theology and School of Social Sciences:

Dr. W.E. Browning, representing the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Dr. Charles A. Vannoy, representing the United Christian Missionary Society of the Disciples of Christ, and Rev. Charles E. Braden, representing the Board of Foreign Missions of the Methodist Episcopal Church, met, by direction of their respective Boards, in Dr. Browning's office in Montevideo, Uruguay, Tuesday May 2nd. at 9 A.M. By common consent, Dr. Browning was chosen chairman and C.E. Braden secretary of the meetings to be held.

Purpose of meeting. Dr. Browning stated the purposes of the meeting as outlined instruction from N.Y.

Docket. It was agreed to discuss the matters noted in the docket prepared by Dr. Browning, and in the order suggested, unless some reason should dictate otherwise, as the meeting progressed.

Location of the Institution. Dr. Vannoy read a communication from the Finance Committee of the Methodist Conference in Argentina, a copy of which is adjoined, stating the reasons of its members for their belief that Montevideo should be abandoned as the seat of the school and advocating, instead, that it be located in Buenos Aires.

The objections were taken up one by one. It was noted in the first place that the objections that this finance committee had not been consulted is without force, for the project was freely discussed at the Panama Congress and subsequent Regional Congresses in which accredited representatives of all the missions of S.A. had a chance to make known their opinions: It was noted, secondly, that, being an interdenominational and international matter, there was no special reason why it should have been submitted to any particular regional or denominational committee, unless submitted to all such throughout the whole region to be served by the school. The committees recognized the right of the Methodist Finance Committee, or any other body, directly or indirectly, to express its opinions and frankly recognizes the strength of some of the made in the list under discussion. As a result of the total investigation of this committee, it is believed that the right decision as to location as well as to other matters, will be reached.

The Geographical objection. Dr. Browning stated his agreement in general with the statement regarding Brazilian cooperation. He believes that we cannot count largely on Brazil as a source of student supply, excepting possibly from the southern region bordering on Uruguay, where Spanish is commonly used. The Union Seminary in Rio de Janeiro may be expected to serve that country, since the difference of language does not there enter in as a factor. The natural pull of national feeling operates in its favor. It was further noted that the geographical argument is of comparatively small importance, since the short distance between Montevideo and Buenos Aires, and the ease of communication between them, makes their respective merits or demerits on the score of situation more or less of the same order.

It was agreed to postpone further discussion of location to a later time, since the location seems to depend on other considerations which required careful investigations.

Time of opening. In view of the nearness of the furlough periods of both Dr. Browning and Mr. Braden, it seemed best to recommend that the opening of the Seminary be set for March 1924. Other considerations, however, influenced the decision, a principal factor being the plan to celebrate the Continental Congress of Christian work in the beginning of that year, in Montevideo. It was thought that the time of the Congress would be especially opportune for the opening of the seminary. Also we desire that then Boards have ample time to consider the matter and reach a decision.

Courses to be inaugurated. It was agreed to recommend the opening of the courses in all the proposed departments of the school at that time if possibly, but with special emphasis on the departments of theology and language.

The meeting adjourned at 12 M.

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It was agreed to spend that afternoon in getting acquainted with the city and environment, and for the working out, individually, of special reports to be submitted later to the committee for discussion.

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SECOND SESSION, Wed. May 3.

All members of the committee were present.

The minutes of the previous meeting were read and approved.

Need for School and statement of objectives. Dr. Browning presented a statement, which he had been asked to prepare setting forth the need for such a school and the objectives which we should seek to realize. After a brief consideration of the report, action was deferred pending careful study of the statement by the members of the committee. The report was afterward adopted as follows (See paper A).

Availability of special lecturers. It was noted that a considerable number of special lecturers might be found among the different missions and visiting celebrities. Also, local Uruguayans of prominence might be secured for the treatment of special themes.

Length of Term. After prolonged discussion, it was agreed that the school year should consist of 30 weeks of class work, exclusive of examination periods, this period to be limited to the months of March to November, inclusive.

Control of Seminary. After some discussion, Dr. Browning was asked to prepare tentative plan for control of the seminary, following in general, the plans in operation in the control of already existing union enterprises.

Adjourned at 12 M.

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THIRD SESSION, Thursday, May. 4.

All member of the committee were present.

The minutes of the previous meeting were read and approved.

Control of the Seminary. Dr. Browning read his report on the control of the Seminary, which was discussed, amended and finally adopted as follows:

We recommend that the control of the Seminary be vested in:

- A. A board of trustees, resident in the U.S. and appointed by the cooperating Boards in the manner they shall deem most appropriate. This Board shall have general control of the institution, following in general the plans already adopted by such governing bodies for similar institutions in other missions leads.
- B. The Faculty, which shall be constituted as follows:
 - 1.- Missionary professors, including the president, appointed as representatives of the cooperating Boards.
 - 2.- Other professors who may be chosen on the field by those under (1), and confirmed by the Board of Trustees.
 - 3.- Instructors may also be appointed by the president with the consent of the professors included in (1) and (2) who shall serve for a year or less. In the meetings of the faculty they shall have a voice but not a vote.
- C. Inasmuch as this is an international institution, we recognize the difficulty of naming a local Board of Control. However, should the time come when there is need for expert advice, especially along financial lines, the faculty would wish to reserve the privilege of organizing a local advisory committee.
- D. The president shall be elected by the Board of Trustees and the other officers of the institution shall be appointed by the faculty.
- E. Missionary members of the Faculty shall be nominated by their respective Boards, the election to be made by the Board of Trustees. Unless by special agreement each missionary teacher shall be responsible thereto.

Budget. A study of the Budget of the institution for a period of five years, year by year, was begun. The rest of the morning was occupied in this study, but without arriving at any conclusion:

The meeting adjourned at 12 P. to meet at the Y.M.C.A. at 2 P.M.

Thursday, May 4, 2 P.M.

The meeting was attended by the following persons, in addition to the original members of the committee, who came by special invitation Rev. Daniel Armand-Ugon, patriarch of the Waldensian Colonies in Uruguay, who came in official representation of his church. Mr. Phillip A. Conard, the head of the "Technical Institute" of the Y.M.C.A. in South America, Miss Francis Drake, General Secretary of the local Y.W.C.A., and the Rev.

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Arthur F. Wesley, who is in charge of the social work of the U.S. Mission in Montevideo, and who was for many years a professor in the Chicago Theological Seminary.

Dr. Browning stated the object of the meeting and suggested the matters which should be discussed, specially that of location as also the degree of cooperations of different bodies outside of the three Foreign Boards already definitely committed to the project.

The first matter to be discussed was that of location. The discussion was introduced by a statement of the reasons presented by a group of missionaries in Buenos Aires for the abandonment of Montevideo and the location of the institution in their city. Señor Ugon expressed himself impressed by the consideration of the larger opportunity for the employment of theological students in practical work in Buenos Aires. But, he added: "If the Seminary is located there, will the professors be obliged to give a great share of their strength and time to other work than that of the seminary."

When it was stated that this would probably be the case, he said: "Then let it be in Montevideo; for if teachers are to dissipate their energies in other tasks in the larger city, then the seminary will suffer by being located there."

As for the Waldensians, he believed that Montevideo would be more acceptable than Buenos Aires, although the latter city is equally accessible and students would go there. He added, "Buenos Aires is really too big. The control could be easier in Montevideo. Besides this, Montevideo, is the more healthful city in which to live."

Mr. Conard reported having recently been both in Brazil and Argentine, and he notes that the relations between the two governments are entirely cordial, there is a growing spirit of nationalism manifest among the young men of the two countries. The Associations in Rio de Janeiro and Buenos Aires both recognize this fact. Commenting on the reported opinions of Dr. Braga, he said that Dr. Braga was the only Brazilian whom he had ever heard express such an opinion.

Mr. Conard further stated that while he thought that it was undoubtedly true that there were more opportunities for practical work for students in Buenos Aires, he doubted if they were such as would fit the men better for the work they would afterwards be called upon to perform. "Buenos Aires," he said, "is unique in its size and other features. The majority of men would probably not be called upon to work in such large places. The training that men would receive would be more nearly on the plans of their future field of labor, and would therefore probably be more valuable than that offered by the larger city."

He emphasized strongly the necessity of allowing the professors freedom from other responsibilities in order that they may concentrate on the work of the Seminary and thus be able to do efficient work. He was also of the opinion that this freedom would be more likely to be secured in Montevideo than in Buenos Aires. Furthermore, if the location of the Seminary be in Buenos Aires, cooperation with the Y.M.C.A. would not be possible. He said that he would like to ask the Argentine representatives if they would as willingly see their students go to Rio de Janeiro as to Montevideo.

As to the cooperation of the Y.M.C.A. in the project, Mr. Conard stated that he did not understand how the idea had been spread a board that the Association no longer intended to cooperate. He said that it was true that the Association does not intend to join organically in the scheme, so that the students of the Y.M.C.A. would be in the same classes with those who are studying theology, for had this ever been the plan. He thinks that the points of view of the candidates for the secretaryship, and the candidates for the ministry are so different that it would not be wiser or profitable to try to carry out any organic union of the Training School and the Seminary. There are candidates for the secretaryship, who are barely professing Christians who would not think of attending classes in a Theological Seminary. However that Association intends to cooperate "The original idea of the Association", said, Mr. Conard, "was to contribute and its share, the services of one man on the Faculty. It is true that this idea has been modified, but this is largely due to the fact of the delay in the organization of the Seminary and the necessity which the Association has felt of beginning without further delay, Local Training Schools in Buenos Aires, Rio de Janeiro and Montevideo, in each of which cities, there are from eight to ten young men ready to begin training. The staffing of these schools made it necessary to desist from the idea of contributing a ground of economy. After conference with Mr. Ewald, it was resolved that the cooperation of the association should be in a reciprocal exchange of professors between the two institutions."

Dr. Vanney asked Mr. Conard if he thought the Association would be willing to go further and adopt the reciprocal reception of students in the classes of the two institutions. That is, he wishes to know if it would be possible for the seminary students to attend certain Training School classes, and for the young men in the Training School to enter some classes in the seminary. He emphasized the mutual benefit which might result to both group in this way, as well as the resulting economy of effort on the part of professors.

Mr. Braden appointed out that while reciprocity in the matter of professors would be a valuable bit of cooperation, it would contribute but little more than a larger variety to the teaching, and would add nothing to the sum total of the possible teaching hours of the Faculty, since, although the Seminary would receive help in the work of its classes, it would also have to give the service of its men to the Training School of the Association.

Mr. Conard replied that while there had been no discussion as to the reciprocity of class privileges, he thought that without much doubt it would be readily agreed to by the secretaries.

Miss Drake, representing the Y.M.C.A. stated that, for the present, at least, there would be no possibility of cooperation on the part of the Y.M.C.A. Later on they hope to have a Training School here in Montevideo, and it might then be possible.

Mr. Ugon, when asked as to the extend of cooperation which we might expect to receive from the Waldensians in Uruguay, stated that they would be in a position to send some students. For the moment there is none ready, but there are two young men who will have complete their preliminary preparation and be ready to enter the Seminary in 1924. He

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reported a considerable ~~weakening~~ have been ~~Montevideo~~ the failure of the Seminary to open at the time proposed. He believes that there are many young people in the Colony who could be awakened and turned into active Christian service when which Dr. Browning had rendered them on the occasion of his visit to the Colony and asked that Professors of the Seminary visit them from time to time for the purpose of stirring up interest in the work of the Christian ministry. He gave a cordial invitation to Messrs. Vannoy and Braden to visit the Colony before returning to Buenos Aires, and it was arranged that they should make such a visit over Sunday, May. 14. He stated that it would be impossible at present for the Waldensians to contribute a man to the faculty because of financial reasons. For did he think it would be possible to secure a man from Italy, since there is a notable shortage of men who are offering for the ministry in that country, and the financial situation of the Waldensians in Italy is perhaps more difficult than is that of the colonists in Uruguay. He stated that there are but 13 students in the principal Seminary of the Waldensians in Italy. He urged the necessity of fixing on a date for the opening of the Seminary and then holding it.

Asked by Mr. Braden whether the increased cost of maintaining of the institution in Montevideo did not constitute a sufficient reason for moving to Buenos Aires. Mr. Conrad replied that he felt that the advantages of Montevideo over Buenos Aires more than outweighed the different in expense.

The meeting adjourned at 4.20 P.M.

Friday, May 5th. 9 A.M.

Budget. The study of budget for the Seminary was resumed, and the entire session devoted to it but without arriving at a definitive conclusion.

(Note. On Thursday night Dr. and Mrs. Browning offered a reception to the other members of the Committee giving them an admirable chance to meet the other Christian workers of Montevideo. It was a delightful evening).

Saturday, May 6th. 9 A.M.

Budget. After a ~~there~~ study and discussion of the budget for the first five years, year by year, the following minute and estimate were adopted:-

In the estimate for the budget for the first five years no account has been taken of the salary and house rent of the professors since each Board will be affected to assume these expenses for its representative. Nor have the travelling expenses for the maintenance of a student entered into this estimate, since each case, because of varying distances, would have to be considered apart from all others and on its own merits. There will be added, however, an estimate of the local expenses of the student, based on prices now being charged in the North American Academy of Montevideo, and other institutions in this region.

While each Board will be expected to assume all responsibility for the payment of the annual expenses of its students, it is altogether probable that such employment may be found for those who wish it -that the yearly total may be considerably decreased.

The estimated budget, by years, for the first five years is as follows:-

First Year.

Travel	\$ 400.00	
Office, printing, etc.	600.00	
Servants and general exp.	900.00	
House rent	1,400.00	
Furnishing of house	2,400.00	
Library grant	300.00	
	<u>6,000.00</u>	--- \$ 6,000.00

Second Year.

Travel	\$ 600.00	
Office, printing, etc.	600.00	
Servants and general exp.	900.00	
House rent	1,400.00	
Furnishing of house	600.00	
Library grant	400.00	
	<u>4,500.00</u>	--- \$ 4,500.00

Third Year.

Travel	\$ 600.00	
Office, printing, etc.	600.00	
Servants, general exp. etc.	900.00	
House rent	1,400.00	
Library grant	400.00	
	<u>3,900.00</u>	--- \$ 3,900.00

Fourth Year.

Travel	\$ 600.00	
Office, printing, etc.	900.00	
Servants and general exps.	1,000.00	
Purchase of Building	50,000.00	
Repairs and equipment	6,000.00	
Library grant	400.00	
	<u>58,900.00</u>	-- \$ 58,900.00

Fifth Year.

Travel	\$ 600.00	
Office printing, etc.	1,000.00	
Servants and general exps.	1,000.00	
Library grant	400.00	
	<u>3,000.00</u>	--- \$ 3,000.00

Total for the five years, including purchase of building and equipment and repairs of same, this calculation being based on the purchase of the property now owned by the N.E. Board and occupied by the North American Academy.....\$ 76,300.00

Total for five years if no building is bought....\$ 23,100.00

Estimated expenses of students

Tuition, to all students for ministry free.	
Board, 8 months at \$ 25.00	\$ 200.00
Washing	15.00
Books and other necessary expenses	25.00
Total minimum for the school year (estim:)	\$ 240.00

It was voted to ask the cooperating Boards to contribute \$ 500.00 each to a common fund, for use in 1922-23, for the provision of books necessary for the opening of the Seminary, travel by one or more of the professors on behalf of the institution, for the purpose of making it known among the missionaries and national workers, the printing of necessary advertising material, clerical help in the preparation of manuscripts, etc.

Requirements for admission to the Seminary.

It was resolved that each student seeking admission to the Theological Faculty be required to present:

- (1) A certificate of the Local Conference, Presbytery, or Convention, in regard to Christian character and the promise of financial support from the body which he represents.
- (2) A certificate accrediting him as a "Bachelor" from some one of the Latin American Universities, or a diploma from some one of the mission schools which offer courses equivalent to those of the States secondary institutions. But the faculty reserves the right in every case to examine the candidate and to demand from him, should it be deemed necessary, further preparatory courses before admitting him to the Theological Department.

Salaries of the professors. While recognizing the right of each mission to fix its own salary schedules for missionary professors, and without attempting to fix a definite amount as an adequate compensation, the committee wishes to record its earnest recommendation that the salary be considerably higher than those now paid missionaries in this and other South American countries. This is absolutely essential, if the missionary professor is to live comfortably, dress as he ought, in order to associate with the cultured classes, buy the books necessary for the efficient work that will be expected of him, and be somewhat relieved from the worry occasioned by the economic struggle which is too often the experience of missionaries. The estimated cost of house rent, based on what is now being paid in Montevideo, is \$ 100.- gold per month. Nothing less than that sum will secure a house such as a professor in the Seminary ought to occupy.

The meeting adjourned at 12 M.

Monday, Morning, 9 A.M.

The Rev. A.F. Wesley, who is in charge of the local social settlement work of the Methodist mission and who has had a number of years experience as professor is one of the important Seminaries in the U.S. had been invited to sit with the committee and was present during the discussion of the proposed course of study.

Admission of women to courses. It was recommended that women be admitted to courses offered by the school on the same basis as men.

Travel to Secure Students. It was resolved that we recommend that before the opening of the Seminary, special trips be arranged to the different countries from which the Seminary may be expected to attract students with a view to directing the minds of the young people of the churches toward Christian service as a life work and, particularly, with a view to securing students for the Seminary. These visits might be made by the members of the Faculty or by other persons especially fitted for such services and who might be available. In view of the accessibility of the Waldensians Colony and the unusually favorable condition that exist amongst these fellow Evangelicals, we recommend that special attention be given to this particular part of the field.

Monday, afternoon, 2 P.M.

The same members were present.

Discussion of courses of study. It was agreed that the school to be established should be strictly of university grade; that is, that in order to graduate and receive the diploma, the student shall be required in the state universities for other professions such as law, medicine, etc., realizing the difficulty in securing from the local finance committees, who are always burdened by the immediate necessities of the field, adequate financial provision of students of the Seminary, for so long a period, resolved that we request each Board to set aside, in a general fund, apart from its appropriations to individual missions a sum sufficient to maintain a given number of its own students from whatever part of the continent they may come, the individual scholarships to be awarded by the Faculty after consultation with the administrative officers or committees of the respective denominations.

School of languages. The following outline of the program for the school of languages was adopted:-

I.- Romance languages.

- (1) Intensive study of the Spanish tongue with phonetics, tone placing, comparative philology, etc.
- (2) Study of French and Italian with special attention to reading at sight current literature in both tongues. Study of present day and religious and literary tendencies in these lands.
- (3) An intensive study of Spanish and Latin America Literature, history, geography, philosophy, psychology of the Latin mind, customs, international relations, etc.

II.- The English language. This course would be open to:

- (1) Those students of the Seminary who need English in their further study of Theology and
- (2) Local "intellectual" who would thereby be brought into contact with the English literature and English thought and conduct; In this department, large use would be made and abroad.

In the school of languages every effort would be made to throw students together, thus giving each nationality the opportunity of knowing the other in an intimate manner.

Practical work for students. Answering the objection to Montevideo that it offers fewer opportunities for clinical work on the part of the students, it was noted: first, that there is a sufficient number of Methodist churches and chapels in and near the city to give abundant opportunity to students from that church. As for the Presbyterian students, Montevideo and Buenos Aires are on exactly the same basis, since the Presbyterian Board has no work in either of these cities. In regard to the students who may come from the Mission of the Disciples of Christ, Dr. Vannoy stated that, for the present, there is no candidate for entrance to the Seminary, and being near Buenos Aires, students from this Church could be easily taken to Argentine for work during the four months of vocation each year.

It was recommended that as the Seminary develops and a considerable number of students from the different missions are brought together, a work be begun in some part of the city, which shall be interdenominational in character and so conducted as to give a wide variety of experience to the workers. Such a work supported in part by Seminary funds and by gifts on the field, would serve as a practical laboratory for the students who would do their work under the careful direction of one or more members of the Faculty. There are great unoccupied districts in Montevideo which offer abundant opportunities to the establishing of such a work, and, in addition to meeting the clinical needs of our students, evangelical services would be provided for a district which now has no Christian ministration of any kind.

The meeting adjourned, at 12 A.M.

Wednesday, May.10, 9.00 A.M.

The entire morning was occupied in the study and discussion of the courses of study for the proposed institution.

The meeting adjourned at 1 P.M.

Thursday, May.11, 9.00 A.M.

Courses of Study. The discussion of the courses of study was continued at the following outline was tentatively adopted:-
(See paper B.)

It will be noted that the first two years of the course are practically university, or, more properly, junior College courses. With these two years the student will have had more or less the preparation secured in the Freshmen and Sophomore classes of a North American college or University.

Students entering from mission schools where they have had a complete course in history and philosophy, taught by Evangelical teacher may be admitted to the second, or seven or third year of the course, thus making it possible for them to graduate from the Seminary in four or three years, respectively. The Faculty will reserve the right to determine when this may be done, and after due examination in each case.

The meeting adjourned to meet on Tuesday, May 16th.

During this recess, messrs Braden and Vannoy are to visit the Waldensian Colony and Dr. Browning will spend the days in Buenos Aires to fill special engagements, and to consult Bishop Oldham and other with regards to some of the questions that have come up.

Thursday, May 16th. 9.00 A.M.

Messrs Braden and Vannoy reported on their visit to the Waldensian colony and expressed themselves as greatly encouraged by what they had seen and heard among these evangelical Christians of Uruguay. Over two hundred young people were present at a meeting especially called that they might present the claims of Christian service, and the greatest interest was expressed in the message given them. It is felt that there is a vast reservoir of potential evangelical workers in this Region of Uruguay which may be tapped, if we apply the right methods, to the benefit of all Latin America.

Dr. Browning reported on his visit to Buenos Aires, and his consultation with Bishop Oldham, Dr. Fleming and others. Certain minor changes were introduced into the minutes by common consent, in order to meet the suggestions offered.

Location. After a careful and unbiased study of the advantage of other cities for the locations of the Faculty of Evangelical Theology and School of Social Sciences, we are convinced that those of Montevideo outweigh all others. Consequently, we record our unanimous personal opinion in favor of this city, and recommend that the Boards go forward with the project on the assumption that no change in the matter of location is to be entertained.

Purchase of building. A careful examination of the building now occupied by "The North American Academy" a School for Boys, under the auspices of the Foreign Board of the Methodist Episcopal Church, in Montevideo, leads us to believe that it would be adequate for the work of the Seminary, in all its departments, for some years to come. A number of desirable changes suggest themselves, but these would not prove costly and location, on the principal Avenue of the city and near the State University, makes the acquisition of this property desirable. Land has been bought for the purpose of erecting a new building for the uses of the Academy, in another section of the city, and it would be our hope to have the present building ready for occupation by the Seminary by 1927. The suggested Budget calls for fifty thousand dollars (\$ 50,000.00) which is now the estimated value of the property, and six thousand (\$ 6,000.00) for necessary changes and repairs.

Conclusion. As we conclude these studies of the problem of the organization and establishing of the "Faculty of Evangelical Theology and School of Social Sciences" in Montevideo, we wish to express in the first place, our gratitude to our respective Boards for their generosity in making such a study possible. We feel that we have been laying foundations on which may be erected an institution which will do much

to elevate Evangelical Christianity to that high level which it merits, in the estimation of its friends and its opponents, in Latin-America, and the extension of the Kingdom of Christ among the influential classes of these Republics

It is our hope that it may be possible for the Boards to carry into practice the plans we have outlined, with the additions or corrections necessary, in order that this institution, at no distant date, may become a splendid reality. Many of our fellow-missionaries have not yet caught the vision that such a creation brings before our minds, and, unless the plan is fostered and finally instituted and carried on by the Boards themselves, our labors will have been in vain and the plans come to naught.

In the second plan, we wish to leave on record a statement as to the complete harmony which has prevailed in our meetings and our study of the problems that have come before us. Every conclusion voted has met with our unanimous approbation, and has been reached only after the fullest and freest discussion. If we are finally called on to put these plans into operation, we feel that this spirit of harmony and Christian cooperation will continue. Should other be appointed to undertake the work we have outlined, we offer our complete and most sympathetic cooperation, so far as in us lies.

And, finally, we earnestly urge a prompt consideration of this matter by the Boards involved, and a definite decision as to the time for opening the Seminary, in order that immediate preparation may be begun by those on the field who will be responsible for the initiation of the courses.

Respectfully submitted,

(Signed) Charles S. Braden.

On behalf of the N.E. Board of Fr. Missions.

(Signed) Webster E. Browning.

On behalf of the Pres. Board of Foreign

(Signed) Miss C.A. Vannoy.

On behalf of the Disciples' Board of Missions.

Paper "A"

"THE FACULTY OF EVANGELICAL THEOLOGY AND SCHOOL OF SOCIAL SCIENCES"

The Faculty of Theology

As to the necessity of establishing this high-grade School for Theology, there can be no question in the mind of any one who has made a careful study of religious conditions in South America. The preparation of the Evangelical preacher, in past years, has been both fragmentary and superficial. As a consequence, but very few men of real intellectual power have been prepared for the Evangelical Ministry. Today, there are but few, if by, native Protestant preachers in all South America, in the countries of Spanish Speech, who maybe considered as intellectual leaders amongst their people. Most of them have left some artisan employment, when the call to preach the Gospel had been heard, and with the scant and hurried preparation which the busy missionary has been able to give them, have gone out and done commendable work. But the sphere of their influence does not, and cannot, extend far beyond their own artisan class.

The delegation that visited South America, after the Congress on Christian Work, held in Panama, in February, 1916, expressed its conviction that a high-grade Faculty of Theology was the greatest actual need of Evangelical work in the continent, and the missionaries of Spanish speaking South America are practically unanimous in their advocacy of such an institution.

The following would be the principal objectives of its work:-

1. Attract cultured young men to the ministry who now enter other professions because there is no theological faculty which offers courses equal to those other professional schools.

2. Provide advanced training for the most promising graduates of the existing Bible Seminaries and for pastors who may desire to fit themselves for better work. Much can be done in this line by way of correspondence courses.

3. Give Evangelical Christianity contact and standing with the intellectual life of South America by maintaining an institution comparable to other professional schools.

4. Inspire the present Bible Seminaries and all other mission schools to raise their educational standards in order to have their work recognized by the Faculty in Montevideo.

5. Serve as a literary center where the great problem of developing the Christian literature for Latin America can receive the help of the members of the Faculty.

6. Order to carry out the above plan its entirety, the institution must eventually have its own grounds, buildings and equipment. But until this equipment is provided, it shall be possible to secure suitable rented quarters and thus begin the work of the Institution without further delay.

The Faculty of Evangelical Theology should be both interdenominational and international in its character, and aside from the necessary routine and work of teaching its own students serve as a center for the study and development of theological instruction throughout Spanish speaking America, and over in Spain itself. To this end the men to be appointed as professors should be allowed to give all their time to the work of the institutions, instead of being expected to dissipate their energies in a multiplicity of occupations which would leave but little time for concentration and fundamental and constructive work.

It is our thought that the institution should begin its work with high ideals and with large demands on those who expect to enter, through it, the work of the Christian ministry. No one should be admitted as a student who has not completed the full course of secondary studies, or the equivalent, so demanded by the various countries in their official programmes. To start on a lower plane and expect to desired results and would establish a reputation for inferior requirements and work which would be suicidal for the future reputation of the institution.

The Board of Trustees and the Faculty, when constituted, will have the responsibility of outlining the work to be done, but we suggest the following outline of that we consider necessary to a complete development of its work.

I.
Students to be admitted.

1. Regular students, candidates for a diploma.
2. Special students, not candidates for a diploma.
3. Post-graduate students, such as pastors already in the work and graduated of local Bible Seminaries. This work can be carried on by correspondence, when residence is not possible.

II.
Courses of Study.

1. The Faculty of Evangelical Theology, offering a course of five years of intensive study.
2. A School of Social Sciences, connected, where possible and expedient with the local State University.
3. A language School, for the preparation of missionaries and Y.M.C.A. secretaries who are to labor in South America, and for the giving of instructions in the English language and literature to local intellectuals who may wish help amongst this line in order to a better preparation for their own professions.

It would seem that no one of these points need explanation or amplification, since the rules governing the admission of students will have to be worked out, in detail, by the Faculty, as also the courses of studies to be offered in the different departments.

The School of Social Sciences.

The School of Social Sciences should be developed, as fully, as may be possible, in connection with the Seminary, taking advantage of the courses given in the State University, but instituting our own courses in which the Christian ethic shall be the basis of all instruction. Since so much institution now exists in all Latin-America, the programme would have to be prepared with special reference to the needs of the local work of the Evangelical churches, such as settlement workers, pastors helpers, work among immigrants, rural work, boys' clubs, charity workers, and industrial investigation.

The School of Languages.

The School of Languages will afford an opportunity for the new missionaries, YMCA and YWCA Secretaries, and other Christian workers to secure a thorough course in Spanish and cognate languages and literatures, the history, geography and customs of the countries of South America, before entering on their distinctive work, and thus make more fruitful their efforts for the evangelization of this land. In the department of English, it will be possible to bring together a considerable number of young professions, both men and women, who are desirous of securing instruction in this tongue and its literature, and through their mingling with the constantly arriving re-inforcements for the Evangelical Work, establish friendly relations that will do much

toward opening avenues for advance in all lines of Christian effort in these lands. A fuller outline of the work proposed for this department will be found on another page.-

Factor B.Tentative course of study for the missionary.FIRST YEAR.

<u>Hrs.</u>	<u>First Term.</u>	<u>Second Term.</u>	<u>Third Term.</u>
3	O.T. History	id.	id.
3	O.T. Introduction	id.	id.
3	General History	id.	id.
3	Psychology	Psychology	Logic.
2	General Science	General Science	Genl. Science
2	Spanish (retoric,)	Spanish id.	Spanish id.
2	English	English	English
2	Elocution, Music	Elocution, Music.	Elocution, Music.

SECOND YEAR.

3	N.T. History	id.	id.
3	N.T. Introduction	id.	id.
2	Logic	Ethics.	Ethics.
3	His. of Philosophy	id.	id.
2	Sociology	id.	id.
2	Spanish Literature	id.	id.
2	English	id.	id.
1	Elocution, Music	id.	id.

THIRD YEAR.

3	Excegesis. O.T. Maj. Proph	id. Minor Prophets	id. Psalms.
3	"- N.T. Synoptics	id. Gospel of John	id. Apocalypse.
2	Psych. Child Development	id. Adolescence	id. Adolescence.
3	Church History. Apost. age.	id. to Nicea	id. Middle age.
2	Homiletics	id.	id.
2	English	id.	id.
1	Elocution, Music.	id.	id.

Electives: - 3 hrs. Greek, French, Italian.

1 " Archeology, in relation to Old Testament.

1 " Apochryphal literature & Pseudepigrapha.

FOURTH YEAR.

2	Biblical Theology, Social	id.	id.
	Teachings of O.T.		
2	Exeg. Paul's Epistles	id.	id.
3	Church Hist. Reformation	id.	id.
2	Systematic Theology	id.	id.
2	Homil. Hist. of Preaching	id. Sermon outlines	id.
2	Religious Education	id.	id.
2	Psychol. of Religious	id.	id.
	Electives: - Greek, French, Italian, Missionary Biography.		

FIFTH YEAR.

2	Bib. Theol. - Teach. of J.C.	id.	id.
2	Systematic Theology	id.	id.
2	Pastoral Theol. Pers. work	id. Pract. Evang.	id.
2	History of Doctrine	id.	id.
2	Christian Evidences	id.	id.
2	Relig. Educ. teach. training	id. S.S. Work & Meths.	id. Y. People.
2	Comparative religions	Internat. relations in	id.
2	Analysis of Romanism	Eastern Hemisphere.	id.

Paper B.2.

Electives:- Greek, Italian or English.
Christianity and Modern Reform Movements.
Other electives will be developed as the
used offers.

Distribution of the work of teaching.- In order to give opportunity to the members of the Faculty for the purchase of books and special preparation for the work of their department, the following general distribution of the chair was suggested:-

Church History and Theology,	Dr. Browning.
Philosophy and Sociology,	Dr. Vannoy.
Bible Interpretation and Homiletics,	Mr. Braden.

Additional professors:- It was noted that with the growth of the Seminary, and, especially, with the completion of the five years of teaching, there will be a need for an increase in the number of professors, and the Boards should have this need in mind, from the beginning.

The distribution of the teaching, as suggested above, refers especially to the theological department. In the event of the early opening of the Language School, it will be necessary that one additional man be set aside for the specific work of this department. It is probable that the YMCA and the YWCA International Committees may assume a part of the cost of such a department and a considerable part of his salary could be assured from tuitions charged for instruction in English.

PROPOSED CONSTITUTION
of the
FACULTY OF EVANGELICAL THEOLOGY AND SCHOOL OF SOCIAL
SCIENCES.

MONTVIDEO, URUGUAY

For Sub-Committee, New York, December 1922.

I. PURPOSE

1. The Board of Foreign Missions of the Methodist Episcopal Church, the Board of Foreign of the Presbyterian Church in the U.S.A. and the United Christian Missionary Society do hereby agree to establish and maintain the Faculty of Evangelical Theology and School of Social Sciences in the city of Montevideo, in the Republic of Uruguay.

2. The object of the Institution shall be: A) to cooperate with other evangelical training centers in South America in the development of an adequate leadership in Christian service through a faculty and courses equal in standard to those of secular professional school which will attract highly qualified youth to a life of direct Christian service, though advanced training to graduates of other Theological Institutions and though special courses for further study by pastors and ~~evangelical literatures~~ evangelists; B) to cooperate in the development of evangelical literatures; and C) to develop helpful contacts with educational and other intellectual leaders, thus giving the Gospel of our Lord Jesus Christ and enlarging influence in the life of South America.

II. NAME

The Institution shall be called "THE FACULTY OF EVANGELICAL
THEOLOGY AND SCHOOL OF SOCIAL SCIENCES".

III. BASIS OF COOPERATION AND CONTROL.

1. The minimum Basis of cooperation in the support of the Institution by any constituent body shall be: (A) the support of a missionary teacher, with residence or rent, or \$ 3,000.00 Gold annually as a financial equivalent; (B) an annual amount to be apportioned by the Trustees for general expenses; (C) provision for any necessary maintenance of its own students; (D) such contribution toward capital funds as the Trustees in conference with that body may determine.

2. Larger responsibilities carried by an constituent body may be recognized by the Trustees by providing larger representation on the Board through cooptation.

3. The full control of the Institution shall be vested in a Board of Trustees in the United States which shall be responsible for the constituent denominational Boards. The local management on the field shall be delegated to a Board of Managers which shall be responsible to the Board of Trustees.

4.- All property of the Institution shall be held in such name and in such manner as the Trustees may determine.

5.- Other evangelical organizations may be admitted to cooperation in the Institution with the approval of all constituent bodies on a basis of responsibility and representation to be decided by the Trustees.

6.- A constituent body may withdraw from cooperation after written notice of a least one year to the Board of Trustees, with such financial or other adjustment as may be agreed upon mutually by the Trustees and the withdrawing body.

IV.- BOARD OF TRUSTEES.

1.- The Board of Trustees shall be composed as follows:-

(a) Two members appointed by each of the three original constituent bodies and one or two members (at the discretion of the Trustees) to be appointed by each other body that may be admitted to cooperation in the Institution. In addition, the Board may coopt full voting members, not to exceed in number one half of the representative members.

(b) A trustees shall hold office for four years, or until a successor is chosen; Trustees may succeed themselves. A vacancy shall be filled in the same manner in which the former member was chosen. The members shall be divided into two classes, the term of service of one class or the other to expires biennially; one class shall in the first intance be elected for two years.

2.- The Board of Trustees shall elect its own officers, name its own committees and make its own By-laws.

3.- The Annual Meeting of the Board shall be held at a date to be fixed by its By-laws. Other meetings may be called as the By-laws direct. Notice of meeting shall be sent to each member of the Board at least two weeks in advance of the date of meeting. Notice of any matter for consideration by the Board should reach the Secretary at least one week before the meeting.

4.- One-third of the members of the Board shall constitute a quorum, provided at least one-half of the constituent bodies are represented by Trustees or by formal proxy. If there is no quorum or if proper notice was not given, the actions of the meetings may be ratified by submitting the Minutes to the members and by receiving from the majority of the Board approval in writing.

5.- The Board of Trustees shall be responsible for the control and progress of the Institution, including its faculty, curriculum, property, funds and general administration. It may make commitments or capital expenditures only within the amounts actually available for capital purposes, and it may incur obligations upon a constituent body only with the expressed and explicit approval of that body.

The Trustees shall elect the principal members of the staff of the Institution, including President, professors, treasurer and, if there be such, vice-president, and deans; and, if occasion arise, retire any members of the staff.

7.- The Board may perform such other functions as are customary in similar bodies and which are not expressly withheld by the constituent bodies or expressly delegated by the Board.

V.- BOARD OF MANAGERS.

1.- The Local administration of the Institution on the field shall be vested in a Board of Managers, responsible to the Board of Trustees.

2.- The Board of Managers shall be composed of those members of the staff that are elected by the Board of Trustees and of such other persons as the Trustees may appoint. Unless other provision is made by the Trustees, the President of the Institution shall be the chairman of the Board of Managers and its official correspondent with the Trustees.

3.- The Board of Manager shall be accountable to the Board of Trustees for the condition, custody, and uses of all property and funds received by the Board of Managers from whatever source. All donations for the Institution shall be employed in accordance with any expressed designation of the donor(s), provided always that there be no departure from the recognized principles and program of the Institution and that current expenditure be not thereby increased without the approval of the Trustees. Appeals for the Institution may be made outside of Latin America only through the Board of Trustees and, if appeal is to a denominational constituency, only with the consent of the respective Mission Board.

4.- The Board of Managers shall have power, subject to the concurrence of the Board of Trustees; A) to make and enforce such laws and regulations as may be necessary for the welfare and conduct of the institution; B) to propose nominations for officers and professors of the Institution; C) to prescribe the courses of study, the rates of tuition, the conditions of admission and length of term; D) to elect or annually reelect instructors, and on occasion to retire instructors; E) to deal with questions of management and promotion of the Institution.

5.- The Board of Managers in harmony with the Constitution and subject to approval by the Trustees, shall draft its own By-laws, elect its own officers and constitute its own committees. It shall annually submit to the Trustees a proposed Budget of expense for the next two ensuing years. The manager shall finance the Institution according to the actual Budget as adopted by the Trustees until the Trustees order otherwise. It shall forward annually to the Trustees ~~or~~ a full report of the work of the School, including a detailed financial statement and a formal audit of the field accounts.

6.- The Board of Managers, upon recommendation of the Faculty and under conditions to be approved by the Trustees, may authorize the conferment of degrees, both is course and honorary, under the provisions of local educational law and procedure.

VI. ADVISORY COUNCIL

An advisory council on the field may be appointed in such manner and number and for such purpose as the Trustees may determine.

VII. FACULTY AND TEACHING

1. The Faculty shall consist of the professors, and of any other member (s) of the staff elected by the Trustees upon nomination, by the Managers.

2. The Faculty shall have the power and functions that are usually delegated to such a body, shall be under the direction immediately of the Board of Managers and ultimately of the Board of Trustees.

3. Each person teaching on the Theological Faculty, shall be an Evangelical Christian, and, prior to assuming his duties as teacher, shall reaffirm his loyalty to the doctrinal basis of his own communion and shall agree to serve the Institution in harmony with this Constitution.

4. A constituent denomination may make special provision for teaching separately to its own students any distinctive features of its faith or policy, such work to be in charge of the Manager(s) of that denomination and to be conducted under arrangements agree able to the Board of Managers.

VIII.- AMENDMENTS

This Constitution may be amended either A) by vote of the Board of Trustees and the concurrent vote of all constituent bodies; or B) by the unanimous vote of the Board of Trustees at any meeting, if full notice of the proposed amendment was sent to all member thirty days in advance, provided that Articles I, II, III, IV, V Sec.1, VII Sec.3 & 4, and VIII may be amended only with the concurrence of the constituent bodies.

IX. DATE OF OPERATION OF CONSTITUTION

This Constitution shall take effect when it shall have been approved by the constituent bodies named in Article I, - and when their elected representatives shall have met and organized the Board of Trustees.-

BRAZIL and CHILE

Rates of Exchange.

1905-6 - 1924-25.

	<u>Brazil</u>		<u>Chile</u>	
	Arb.	Actual	Arb.	Actual
1905-6	.26	.33	.35	.30
1906-7	.34	.328	.35	.295
1907-8	.33	.312	.30	.252
1908-9	.33	.31	.30	.19
1909-10	.33	.31	.27	.21
1910-11	.33	.33	.25	.225
1911-12	.33	.33	.25	.201
1912-13	.33	.332	.25	.208
1913-14	.33	.33	.225	.205
1914-15	.33	.294	.22	.178
1915-16	.325	.25	.21	.164
1916-17	.325	.25	.21	.178
1917-18	.27	.263	.225	.272
1918-19	.30	.26	.30	.266
1919-20	.27	.27	.22	.194
1920-21	.27	.21	.20	.163
1921-22	.27	.13	.20	.11
1922-23	.22	.13	.20	.125
1923-24	.20	.11	.20	.12
1924-25	.15		.15	

Average 14 years
1905-6 through 1918-19

--- .3022 --- .223

Oct. 25/24

Proposed bases for the formation of a
LATIN AMERICAN COUNCIL

1. That there be formed a Latin American Council to be composed of representatives of the Missions of the Presbyterian Church in the U.S.A., at work in the countries where people speak the Spanish and Portuguese languages.
2. That its purpose be to form a bond of Union between these missions in order to (a) facilitate the solution of common problems (b) promote the development of the work in accord with a well balanced program and (c) to give a united judgment on the needs of this portion of the World's mission fields.
3. That the Council shall consist of six members; one from each country in which these Missions are working.
4. That the members be elected by the respective ~~missions~~ missions and approved by the Board. The election shall be for a term of ~~XXX~~ NINE years on a rotating plan that shall provide for a renewal of two of its members every three years.
5. That there be a triennial meeting of this Council to be held in rotation ~~respectively~~ in the following areas: Mexico-Guatemala, Colombia-Venezuela, Brazil-Chile.
6. That the meetings be held so as to bring all travel between Feb 15th and June 15th if possible. The first meeting to be held in 1926 in Mexico City.
7. That the Council organise itself by choosing from its own membership a Chairman-Secretary through whom its ad-interim business shall be carried on by correspondence. During the sessions of the Council its minutes shall be recorded by a temporary secretary.
8. That the members of the Council, without incurring undue expense, plan to visit as much as possible of the work in the area where the session is held in order to be able to pass intelligent judgment on such matters as may be presented to it for consideration.
9. At each meeting an estimate of the expense of the following meeting shall be approximated and shall be prorated to each Mission in accord with their appropriations from the Board, said missions shall include in their estimates (yearly) one third of this pro-rated sum.
10. The Council at its triennial sessions shall have the right to make recommendations to any mission on any subject and also to act on the petition of any Mission addressed to other missions ~~or to the~~ or to the Board.
11. The Council shall furnish a full summary of its actions to every member of the several missions and to the Board

12. No action of the Council shall be communicated to persons outside of the Missions save by authorization of the Council or the Board
13. An approximate estimate of the first meeting is the sum of \$3,000 one third of which should be placed in the estimates of the several missions for the Fiscal year 1926-7 in accord with article 9
14. That the Board be asked to make a special appropriation to meet the balance of the cost of this first meeting.
15. That the Council determine during the sessions of the first meeting as to what matters should be presented by the Missions for consideration during the interval of its triennial meetings; and shall also decide as to the modus operandi by which it may render its decisions

Friday April 10, at 10 AM
Scotch Church

The Scotch Church began work in Argentina among the natives in 1911
There was at the beginning only one preacher

Chile

Barracas, a district of many factories, the oldest of our congregation *25-4*
we began to work here on 1911. The buildings belong to the Church. *50 miles*

Remedios de Escalada: Most of the inhabitants of this place are in
the work of the Southern Railway. The church building belongs to
the Church. The church services are supplied by one preacher.

Temperley. The church building also is ours; the preacher is Mr. W.
G. Currie, accountant in the West India Oil Comp. He has been or-
dained as Lay Preacher, and recently as Ruling Elder in the Church.
Mr. Currie besides serving the congregation in Temperley has an out
station in Villa Calzada.

Burzaco. The preacher here is Mr. W. F. Cliffe accountant in the Po-
ststal. He the same as Mr. Currie is ordained as Lay Preacher and
Ruling Elder. The congregation in Burzaco has been for some time
collecting money to buy a ~~plot~~ plot of land on which to build a
Church; they have already the money.

~~Burzaco~~. Bernal. The preacher is Mr. Mc. Leish Secretary of the
Yokohama Specie Bank. The congregation has a piece of land proce-
nted by the preacher himself to build, when the time comes, a Church.
Mr. Mc. Leish is Ruling Elder.

In connection with Bernal there is an out station in Villa las Ro-
sas.

Belgrano. The Church building is ours. The Lay Preacher is Mr.
Peterson.

Mr. Currie, Mr. Cliffe and Mr. Mc. Leish aspire to become Ministers
and have studying for some time in connection with the Presbitory of
Chile. Mr. Mc. Leish expects to go this year to the Moody Institute
to study.

There is another Lay Preacher, Mr. A. W. Pearson. He helps in Re-
medios de Escalada and is the Honorary Treasurer of the work for
the Spanish speaking churches.

All our preachers and officials of our Churches are organized in
a Junta Misionera de la Iglesia Escocesa de San Andres. The Junta
acts in ~~an~~ a consultive capacity to the St. Andrew's Kirk Session.
We have a montly review, La Campana Evangelica, which supports
itself.

Untill recently we had in Mr. Martinez an efficient helper. Mr.
Martinez belongs to the Presbitory of Chile and has been called
home for the good of the Church there; but in consequence we are
crippled and short of one man.

Mr. J. Pelices is the only ordained Minister for all these congre-
gations. Besides having to his charge Barracas and Remedios de
Escalada he visits the others by turns. Mr. Pelices acts as assis-
tant Minister to Dr. Fleming.

Robert G. Mc Gregor

Valparaiso, Chile

January 12, 1925

Mr. Robert E. Speer
156 Fifth Avenue
New York

Dear Mr. Speer-

There is a Chilian Mission matter about which the Board should know and act upon at once.

It is the request of the Mission for 11,000 pesos as an addition to the salary of the National pastors for the year ending March 31, 1925. I am enclosing a copy of the Mission statement as presented to the Deputation. You will find in it a condition that is pathetic and one that we are sure our Board, could its members see and hear what we have seen and heard, would not for a moment tolerate.

The granting of the extra amount means a month's salary added to the year. As the report points out, living expenses have gone up 79% in ten years while the salary increase for the National workers has been comparatively slight. Our own missionaries, realizing the serious situation, before the holidays made up a sum of 5700 pesos and gave it to these men as a Christmas gift. Beat that if you can! To a man - and there are three of us though two are women - we are agreed with the Mission in the request for the allowance as just, necessary, and immediate.

The enclosed report will tell you in some detail of the needs for the next year. I shall not go into it further at this time; but will in my report which will follow this.

I am sending a copy of this letter, also the Mission report, to Dr. Ewing that he may know in advance of our request.

With cordial and fraternal greetings personally and from the entire Deputation, I remain

Sincerely yours,

Robert G. Mc Gregor

THE RELATION OF THE MISSION TO THE NATIONAL WORKERS.

The relation between the Chile Mission and the National Workers has always been most cordial. There have never been any difficulties that a frank facing of the issues could not resolve satisfactorily. Most of the present pastors and workers have received a large part of their training by studying with a missionary, and this has fostered a spirit of mutual understanding. As the men have increased in numbers and experience and ability to handle part of the work, the missionaries have taken the initiative in laying on them more responsibility, and if at any time the workers have taken the initiative and indicated certain steps they would like to take, the missionaries have supported them and aided them in realizing their plans.

Joint Committee to administer Funds.

When Mr. Speer visited our Mission in 1902, all the national workers were chosen by the mission, their place of labor was settled by the mission, and their salary fixed by the mission. Then some representative members of Presbytery were asked to sit with the mission as an advisory board in fixing the salary and location of workers. After a year or two the wisdom of the plan was so evident to all that the Administrative Committee, composed of three missionaries named by the mission, and three Nationals, two pastors and one elder, chosen by Presbytery, was appointed and given full authority to receive and disburse all workers, locate them and fix their salary, the Mission turning over to this committee the administration of the funds available for workers. To one who has been a member of this committee consecutively since it was formed, it is most gratifying to see the way that difficult problems have been solved, that national members have grown in their willingness to take their part of the responsibility, and that all members of Presbytery have learned to support the committee and co-operate with it. We look forward to the day when a larger share of the responsibility can be borne by the Chilean members and we would propose that the choosing of the committee---both the three members from the mission as well as the three nationals---be left to the vote of Presbytery. Furthermore when the churches reach 60% of self-support, the ratio should be two missionaries and four Chileans; when they reach 80%, one missionary and five Chileans; and when they reach full self-support, six Chileans.

Need of more Funds for Salaries

But the problem which the Mission and the National Workers have to settle is not the administering, but the securing of ample funds. The persistence with which, during several years, repeated requests have been made to the Board for special grants for national workers shows clearly the financial pressure under which our workers have lived. They have been patient and have tried to solve the problem in several ways, but the abject need of many of the families is too apparent and the continued sacrifice is making itself felt in the spirit of the men. For two years successively Presbytery has voted not to receive new candidates but to distribute all the money available among the present workers. A year ago Presbytery named a committee to study the matter of salaries by getting facts of the living conditions of the workers. A circular letter was sent out to each one asking for a monthly expense account and an estimate of what the necessary living expenses ought to be. The replies are enough to move a heart of stone. A lack of sufficient food, nothing to replace clothes that are wearing out, nothing with which to buy dishes or furniture, no money with which to consult a doctor or buy the expensive medicines he may prescribe---these are the words that are repeated over and over again. How, then have they lived? They have had to borrow money to meet their running expenses and nearly every one has a large debt which he is trying to carry and hoping to be able to pay off some day. There is nothing for books or magazines, nothing for savings. Every cent is swallowed up in the absolutely

necessary expenses, and still the weight of need and debt. The men have said. Our churches have done all they can, if the Board can not help us, we can face the situation by working at our trades half the time and giving half time to the work of the Ministry. But this would be disastrous to the work and demoralizing to the men. The laborer is worthy of his hire. Our national workers must be put on a better basis, either by an increased grant that will enable them to live as they ought, or by reducing the number so that the money in hands will be sufficient for the few that remain.

Pastor's Wives seek outside employment

As a result of this lack of a sufficient salary, the wives of the pastors have sought employment that would bring in extra money, as nurses, teachers and dressmakers. In two cases the wife wanted to run a small grocery store. But the Administrative Committee did not think it wise or in keeping with the husband's profession and refused to grant the permission. Naturally they resented the refusal when some others who are nurses or teachers are allowed to earn something for their families. Just this year one pastor's wife has left her husband alone in the church and has come to Santiago to study to be a nurse, giving as a reason the lack of a living salary and the lack of any provision for the future. There are two remarks to be made on this situation. It is not the policy of the Presbyterian Church to maintain its workers on less than a living wage. And nothing discounts the effective work of a pastor more than to be in such a strait that his wife has to help support the family. Further more we need the help of these women in our church work. Their ability should make them more valuable to us, and to allow their time and effort to be employed outside the church work is not good economy nor good missionary practice. We need the co-operation of the pastor's wives and we must make it possible for them to live so that they can take care of their families and help in the work of the congregation.

Renew request for National Workers

In behalf of our workers and their families we repeat our request of last September for 11,000 pesos additional for this year so that the men may pay off their debts and face the new year with a new hope.

New Salary List.

The preparation of the questionnaire for the Congress in Montevideo on the relation between Missionaries and Nationals raised anew the problem of national salaries, and as a result of the study the Chilean members of our Administrative Committee prepared and presented a new scale of salaries which they considered absolutely necessary for the workers in Chile, and which has been approved by the Mission:

		Basic Sal.	Ord. pastor	Evangelist
I zone	Concep. to Stgo.	"	500 per. mo.	400
II "	Stgo.--Copiapo	"	550	440
III "	Taltal--Tocopilla	"	570	460

For each five years of service an increase of 50 pesos per month.
For each child, up to five in a family 30 " " "

For Bible women	/X	180 per mo.
For students (in Seminary)		200 " "
For students (stated supply)		250 " "

In every case a house or rent allowance will be provided.

I show a comparison between the present scale and the new one that is proposed.

OLD SCALE MAXIMUM MONTHLY SALARY.

Ordained pastors	500
Evangelists	410
Students	150
Bible women	140

Total amount of salaries including
the contributions of the churches
for the year 124,140 pesos.

Churches 55,200 pesos mission 68,940 pesos

NEW SCALE MAXIMUM MONTHLY SALARY.

Ordained pastors	600	with house	Total salaries including contribu-
Evangelists	620	" "	tion of churches.
Students (in Seminary)	200		SAL. AND CHILD. ALLOW. 125,360
Students (Supply)	250		RENTS 1/21,600
Bible women	180	" "	TOTAL 216,360

Churches 55,200 p. mission 161,160

AVERAGE PERCENT OF INCREASE NEW SCALE

Ordained pastors	60%
Evangelists	59%
Students	33%
Bible women	50%

PERCENT OF SELF SUPPORT AS AFFECTED BY SCALE.

At present percent of self support is 44%

On the new scale including rent 36%

Just here it must be said that the Administrative Committee is not unmindful of self-support but has always held up before the churches this idea. And in the larger churches there has been a marked effort to reach it. The proposed increase of salaries lowers the percentage but it will not in any way diminish the effort made to reach the point of independence from mission support.

- Teachers to be included -

And what we have proposed to do for our evangelistic workers under Class VII. we should not fail to do for our teachers under Class VIII. for their financial situation is even worse than that of some of the men. At present our teachers receive just about one half what they would receive for corresponding work in the Government schools, and we know they do much more faithful work. In the Escuela Popular we have 16 teachers whose total monthly salary is 2,160 pesos, making the average 135, the largest being 215 and the lowest 100. When graduates of our school who are good teachers come and ask for a loan of 20 pesos to get address out of pawn, or when a teacher has to ask for an advance of salary to buy a prescription ordered by the doctor, it is clear that the salary is not a living wage. And the same conditions prevail in our other schools.

We propose the following scale to be adopted:

Graduate of Normal School receiving a scholarship	125 per mo.
" " " " not " "	1-5 yrs. 200
	6-7 " 250
	7-10 " 300

For the present staff this would mean an increase of about 50% and 16,000 pesos.

Houses for workers.

The Methodist Mission has followed the plan of providing a partially furnished house for each worker, where as our men have had to pay rent from their small salaries. In a few places we have houses that are used by the pastors but with most of the men it is a serious problem to find a house. The large increase of rents all through the country, due to the new income tax, makes it more difficult for our men to find anything within their means. In the case of some of our men we are frankly ashamed of the condition in which they live, but we cannot help them. The new scale of salaries takes as a basis that houses will be provided or rent paid for each one of the workers. In some cases it would be better to rent than to build, but the Mission has adopted the plan of building a pastor's house with each new church that shall be erected. We ask the Board to supply a fund with which four houses can be built in places where the need is greatest. \$6,000 gold would supply this need. If the Board would consent to our placing mortgages on some of our properties we could secure houses for our pastors, and the small rent allowance would pay for them in a few years. The National Savings Bank will lend money for buildings up to 25% of a property, at 7% interest and 1% amortization, with the privilege of paying off the mortgage as soon as one desires. A mortgage on this Normal School for 50,000 pesos would be sufficient for our present needs.

Retiring Allowance -

A new law that is to take effect soon makes it compulsory for the employer to provide a retirement fund for the employee. All Government employees, teachers, men in the army and navy and many employees in banks and insurance companies are already assured of an allowance for retirement. It is a serious question with our workers as to what provision can be made for them. If these larger salaries which have been asked for are granted, we strongly recommend that a fixed percent of the salary be set aside in a savings bank or some other fund which will provide part of a pension fund to which could be added a small contribution from the Mission.

Workers Conferences -

No statement of the relation between Missionaries and National Worker would be complete that failed to suggest some plan for increasing their usefulness by further instruction. At present our pastors receive a fairly good training in the Seminary, but their sources of material are so limited that soon a man runs out. If we could put into the budget a sum large enough to provide a two weeks conference for all our workers it would be a great inspiration to them and a great help to all our churches. At the same time and place we could call together laymen from all the churches, that do such a lot of volunteer preaching through their committees of evangelization, but need the benefit of systematic instruction. Such a conference would set in motion a wave of evangelization that would stir all the churches. We would like to know how similar conferences are managed in other Missions.

Conferences for Pastors Wives -

And if our pastors and laymen need instruction, what shall we say of their wives. It is the exception, not the rule, that the wife is a help to her husband, not because she is not willing but because she does not know enough. A carefully worked out plan shows that for 2,000 pesos yearly it would be possible to gather our pastor's wives and the Bible women into conferences of two weeks, where courses in Bible study, church methods, simple nursing, household hygiene, domestic science and good literature could be given them at the same time that they are having a vacation from home duties, and would bring into their lives a new outlook and into their work a new power that would make itself felt in all the churches.

Training of Young Women.

When the union project for the combined Normal School, Nurses Training School, and Deaconess Home in Valparaiso was given up and the Presbyterians were allowed to go ahead with the Normal School while the Methodists were to establish a Deaconess Home in Santiago, we agreed to co-operate in such an enterprise. There are many promising girls in our congregations that have no way of being trained, but with preparation would be a great help to our work.

While we do not think young women could do the work of deaconesses in this country, a course of Bible training and simple nursing would make them a great asset to the pastors. And in thinking of such a course we may frankly say that these girls so trained would make excellent wives for our students in the Seminary when they finish their course of study.

Education of Pastors Children

Very few of our pastors have had the equivalent of a High School course of study. They recognize in handicaps under which they work, and are ambitious that their children may have a better education. At the last meeting of Presbytery they brought up the matter, asking why their children could not be received into the Instituto Ingles and the Escuela Popular, and given the benefit of the education I work which the Mission is carrying on. We would be glad to receive these children but when our schools are run on such a limited ~~budget~~ cannot afford to receive children who do not pay. It would result well for the schools and undoubtedly would raise up future workers for the Mission if we had a number of scholarships or a yearly grant that would provide a chance for the most promising of the pastor's boys and girls to be educated under our direction. This is a definite request that the men have made and we cannot pass it by without trying to grant what they ask.

Scholarship for Normal School

Our Protestant families are too poor to keep their children in boarding schools and the only way we shall ever be able to secure a staff of teachers for the schools we hope to establish throughout Chile is to do what the Government does in its Normal Schools--- Provide a scholarship for them while they are in training. We now have five scholarships and in the Five Year Program we have asked for more each year until the number shall reach twenty.

Students for the Ministry

But the most urgent educational problem before us is that of students for the ministry. This year there were no new ones, not because there were no candidates, but because there was not money enough to provide for them, and until there is an increase for the workers we have at present, there will be no new students. It sounds fatal for our work but the decision has been reached after a careful study of the financial situation of our present workers. Surely the open doors you have seen on your trip have led you to see the necessity of more national workers and the need of support in their work.

Proportion between Nationals and Missionaries

The recent letter from the candidate department, showing the net percent of increase in the missionary force during the last ten years to be 40% has led us to prepare the figures for our national workers.

	Ordained MIN.	Evangelists	Students.	Bible Wom.	Total
1914	8	6	3	2	19
1924	14	9	4	6	33

This shows an increase of 74% in numbers, and the first thought would be that this is a splendid increase, but when we make the comparison we see that the proportion between the increase of Missionaries and that of National workers is not what it should be. One new missionary can direct the activity of at least five national workers, and an increase of 40% in Missionaries should carry with it the provision for an increase of 200% in nationals, if they are available and the field is open. Of course some of the Missionaries are assigned to special work such as the Instituto and the Escuela Popular, and taking this into account the committee has thought that the proportion between Missionaries and Nationals should be three to one. This means that every increase in the Missionary force should be accompanied by a corresponding increase in the grant for national work, for salary travel, and chapel rent. What is it? Have we had too many new Missionaries in Chile of late? No. Not at all. We are short-handed now. But we have not had the corresponding grants for national work to employ the men who have offered themselves or to open up chapels in the towns that are waiting to be occupied. We would like to have the principle accepted by the Board that

When the Missionary force is increased, the appropriation for national work will be correspondingly increased.

Money for Missionaries and for National Work

The same study has been extended to a comparison of the appropriations for missionaries and for national work. The figures for a number of years, taken from the minutes of the Mission are illuminating.

Appropriation Missionaries.

Appn. National work.

1886-87	\$7,940 (includes rent)	\$17,420	(about 30,000
1888-89	\$10,860 "	\$17,680	pesos at 29d.)
		(change of appn. to peso basis)	
1909-10	\$14,500 (without rent)	pesos 48,500 (at 4.50)	\$10,777
1914-15	\$17,938 "	" 88,869 (at 6.19)	\$14,450
1924-25	\$43,463 (with rent)	" 135,171 (" 9.00)	\$15,019

From the figures we can draw a number of conclusions. At first the Board recognized the need of an ample appropriation for the salary and travel of national workers, for the rent of chapels and subventions of schools. As this appropriation was made in gold it was easy to see the proportion between it and that for missionaries, the amount for national work being greater. The rate of exchange at that time was 29 pence or 1.72 pesos per dollar. Then Chilean exchange began its toboggan slide and the appropriation for national work was put into pesos, and while at first the ratio was a fair one the small increase in the number of pesos did not keep up with the downward movement of exchange and gradually a smaller amount of gold gave a larger number of pesos.

The amount for missionaries has steadily increased, and the number of pesos has increased, but when we look at the gold equivalent we see that it not only has not increased but that it is **SMALLER THAN IT WAS 38 YEARS AGO**. In spite of all the efforts of the Mission to explain the problem of exchange the Board has never understood it nor the effect of its downward movement. And while the Board has meant to be fair to the Mission by increasing the pesos that increase has not been in proportion either to the amount for missionaries or to the gold equivalent. The question then comes, Does the Chile Mission want its appropriation for national work to be made in gold? No, we are satisfied to have it in pesos, but the number of pesos should be proportional. And what do we mean by proportional? That when the Board sets aside 43,000 dollars for missionaries, at least an equal amount should be set aside for national workers, and a grant of pesos be made that would correspond to that amount of gold at the average rate of exchange. The average rate for the past ten years, with all the vicissitudes of war time, prosperity, crisis and revolution, is 6.75. \$43,000 at that rate of exchange would give 290,000 pesos. You say that is a preposterous sum for so small a mission, but see how it would be used, in comparison with the present budget:

PRESENT BUDGET

All salaries including teachers	86,100
All other items	49,071
	<hr/> 135,171
Increase in salaries	86,000
" " other items	88,479
Total	<hr/> 174,479
	<hr/> \$ 43,000
	<hr/> 178,779

PROPOSED BUDGET.

All salaries and rent	172,100
All other items	49,000
Increased itineration	5,300
Rent for new chapels	7,150
New workers	44,400
Schools and scholarships	9,000
Bible institutes	2,000
Subvention Inst, Ingles	25,000
	<hr/> 313,950
	<hr/> \$
	<hr/> 313,950

(Relations NATL. WRKS. 7)

And/ if the rate of exchange were lower/ the increased number of pesos would be available for the following items that are so urgently needed:

Increase of grant for Heraldos	5,000
Publications and tracts	5,000
Medical fund	3,000
Dispensarios	20,000
Gospel wagon for itineration	10,000
	<hr/>
	43,000

— Our Request —

To meet the just demands of our national workers so that they may live decently and not be hopelessly burdened by lack of necessities of life, and to make the advance that the open doors in our division of territory urge upon us, we need a yearly appropriation of at least 320,000 pesos. And we feel that it is only just to the development of the work through the fifty years, that such an amount be appropriated by the Board.

Respectfully submitted,

Mrs. CHM. Spining
Mrs. J.F. Garvin.
A.W. Stevenson
R.B. Elmore.

MEMORANDUM OF A CONFERENCE WITH NATIONAL PASTORS
of the PRESBYTERIAN CHURCH IN CHILE.

Santiago, April 19th, 1925.

Present at the Conference, W.R. Wheeler, Stevenson and the following ten pastors:

Aracena, J.B.	Redentor, Santiago;
Herrera	Tocopilla
Hernandez	Challán
Castro	San Javier
Maufras	San Martin, Valparaiso
Canon	Union Cristiana, Santiago
Aracena, R.	Holy Trinity, Santiago
Krauss	Vina del Mar.
Olivares	Salvador, Santiago
Munoz	Santa Ines.

Of these ten men, all but Sres. Castro and Canon are ordained.

Only Sres. ~~Olivares~~ and Herrera has studied in the Liceo or High School before entering the Seminary or before studying theology with one of the missionaries.

Krauss and Olivares had both been in the official work of the Church for 25 years, having been ordained seventeen and eighteen years respectively; the others have had on the average about twelve years of service in official capacity.

Herrera is the only one who comes from the student class, the others having been engaged in various occupations, as furniture maker, gardiner, mechanic, painter, shoemaker, &c, before studying for the ministry.

I asked them if their salaries when they entered the ministry were more or less than they were receiving in their various trades. Each one answered and gave the figures as to the sums they were receiving at the time they left their trades and in the early years of their ministry. Only two said that they received about the same when they made this change, the others stating that entering the ministry meant a sacrifice of approximately one hundred pesos a month for each. It should be remembered that the salaries received from the church were those paid for student service, and were not as high as those given later; the men pointed out, on the other side, however, that most of them were just beginning their trades, and could have expected a larger income if they had continued in their original pro-

fessions.

Krauss, acting as spokesman, made a statement in regard to the occupation of the field. The field extends now only from Concepcion to Tocopilla. The field should cover more territory. Mr. Paul should have been sent to Antofagasta. There was no comity agreement with the Methodists to prevent this. Agreements between the Presbyterians and Methodists have been continually broken by the Methodists.

The objection had been raised by the missionaries against wider occupation of the field; 1st, that there were not sufficient workers, either missionary or national, to accomplish this. There would be sufficient, however, if the territory were divided between nationals and missionaries.

2nd, the objection was made that the nationals were not efficient. The nationals admitted this, but said that the missionaries were also inefficient. In Copiapó, for example, there had been work for thirty years, both on the part of missionaries and nationals, and the poorest Presbyterian Church in Chile was there.

The nationals believe that in no small town where there is a national pastor should there be need for a missionary.

The question was asked if the Administrative Committee should not have the power to assign missionaries just as it has the power of assignment of nationals.

Maufras raised the question of the need of increased salary. He said the homes of his colleagues and his own lacked the most necessary furnishings; that the pastors could not continue in this way. They had come to the work in a spirit of sacrifice; a workman was worthy of his hire, and they were receiving only one half of that hire. They must find some way to secure the other one half. The present system resulted in their having an inferior social standing, and in their finding themselves in a position of slavery. There was an enormous difference between the condition in which the missionary lived and the national worker lives, and the national worker was humbled and was kept servile because of this. The church members learned to look down upon them because of their low status.

The direct question was asked if I did not think the salaries should be increased.

I answered that, before trying to answer this question, we would like to talk over the whole situation of the church; that considering the fact that there were ten ordained missionaries and seventeen ordained nationals, the present size and strength of the church, totalling 1200 members, after the work had been carried on for half a century, did not seem to measure up to the potential possibilities of the church as we had seen it develop in other lands; that this situation had caused us concern and that we wanted to discuss matter frankly with them and try to reach a solution of the problem. Possibly the situation was due to small salaries of the national workers, the lack of voluntary, unpaid workers, the lack of preparation of the workers, to lack of itineration of missionaries and nationals, to the smallness of the financial gifts from the national church, to the absence of administrative control by the national church, or to the lack of prayer and personal work and keeping the matter of the spread of the Gospel on our hearts. Whatever the case, we wanted to discuss matters with them and try to find the way to better service, both for missionaries and nationals.

Krauss said one of the reasons for the fact that the Presbyterian Church had fewer members than the Methodist Church was that the Presbyterian discipline was more strict, and the lists were kept more carefully. With reference to self-support, the national churches had done all they could; three were now paying the full salary of their pastors; (this applies to the former salary scale and not to the new). Naturally some of the country churches could pay only small amounts. The nationals would be very glad to have us try to help them to find the obstacles to the growth of the church; they had an ardent desire to find the solution of this problem.

I asked how large a proportion of time was spent by the pastors in direct pastoral work, and how large in trying to reach new communities. Various answers

were given; the pastors gave their afternoons; 50% of the time was given to their own church members, 50% to cultivating new people; (this proportion was questioned later by the Mission). There were no funds available for traveling to new towns.

The main means of propaganda is preaching in the open air; another means is through opening preaching-rooms in certain localities. The nationals wanted to set aside a general evangelist, but were unable to do so for lack of funds. An evangelistic committee of the Presbytery had recently organized an evangelistic campaign, but they found it impossible to do anything effective or different from what had been done before because of lack of funds. (This statement was questioned later).

In Brasil, the missionaries have done the pioneering work, and the nationals following to build up the churches; would this be feasible in Chile? The nationals replied yes, or that either a missionary or a national could do the first pioneering.

The missionaries have been too much like overseers; the nationals would like to have the administration of the work divided more equally between the missionary and national.

Maufras said there were three causes for the backwardness of the work; I. Lack of love and confidence between the workers; II. Lack of personal work; III. too much machinery, too many meetings, so that the home life of the members and workers was neglected.

Sr. Castro said that twenty-four years ago he was very slow and ignorant, but was impressed by the love and yearning of the missionaries for new members of the church. Work at that time was most effective. He had not found the same spirit since he entered the active work of the church.

Olivares said one cause of the lack of growth was the activity of the Roman Catholic Church. When the Roman Church learned anyone was interested in the evan-

gelical church, this one was visited and given gifts and attempts were made to hold him to the State Church.

Herrera said the social theories of the present day, the Soviets, attacked the church, preaching against it as the agent of Capitalism. (Stevenson reported a speech of this nature on this same day in the Quinta Normal).

How much personal work is being done by members of the churches who are not on salary? None. Some being done, but not as much as should be done. Members do witness wherever they live and work. Tracts are given out, but the conversational contacts are not wide enough.

People in Latin America like to talk and there is not enough advantage taken of their accessibility.

Krauss said he did not know of a single convert won through street preaching and argument, but that people had been converted by visiting in homes, and through personal work there. Herrera replied that preaching was not useless, as public opinion was formed slowly in this way.

Muñoz said that the majority of the men there had been converted by personal work; that he himself was converted by a man who went about in secret carrying a Bible.

Cañon declared that the secret of success was in personal work however started.

I asked what would be their attitude if the missionaries and mission funds should be withdrawn from the directly evangelistic work, and the efforts of the Mission concentrated in institutional work, the churches being allowed to use the properties, the titles to remain in control of the Board?

Answers: Had never thought of this; they would like to think it over.

Krauss didn't think there were enough leaders to carry forward the work; the present church members would go back into the world, or would go into other

evangelical churches.

Herrera didn't believe this would happen. If the pastors could earn enough for their own livelihood, they could carry forward the work.

The question of the national churches holding property under Chilean laws might prevent difficulties.

Maufras said he didn't believe the churches could successfully meet this situation; there would be a large amount of personal sacrifice; the pastors would have to work at some trade.

Herrera thought this would be better than the present situation.

Olivares said that many churches have had to reduce contributions because of the present financial crisis; he did not think the churches could continue under the suggested plan. If each worker could earn his own living, it might be feasible ; there was lack of strong leaders.

Is there persecution today by the Roman Catholics in Chile?

That day is past in Chile, though it might still appear in the smaller towns where there is still social ostracism for the evangelicals. The main obstacle is indifference. However, if propaganda were more active, there might be persecution.

Herrera asked what facilities were supplied by the Board for students going to the U.S.

I answered that the Foreign Board did not give grants for such study; that such matters were under the control of the Bd. of Christian Education; that the Theological Seminaries aimed to assist deserving students; and that students of proven capacity could find means for such study.

The questions as to increase of salary, as to assignment of missionaries by the Joint Administrative Committee, I said would be referred to the Mission and to Dr. Speer, and that some answer would be attempted at the conference arranged for Thursday evening.

W.R.Wheeler

RADIOGRAM

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ROBERT SPEER

VAPOR SOUTHERN-CROSS SPY...

CORDIAL GREETINGS TO YOURSELF AND DISTINGUISHED PARTY FOR WHOM I
AM GIVING RECEPTION AT THE EMBASSY ON SATURDAY AFTERNOON ABRAZOS
FOR TUCKER.

MORGAN.

Spicer

New Presupuesto
Compañía de Publicidad "Sarmiento".--
April 13, 1925

At The meeting of the committee held as above at Perú 352,
the budget prepared in 1922 was revised as follows:

The original estimate of \$60,000 dollars stock was confirmed
to be distributed as follows or with such modifications as each board
interested may make.

Methodist Episcopal	\$20,000
(probably would have to be reduced)	
Disciples	9,000
YMCA Buenos Aires	6,000
YWCA	6,000
American Bible Society	7,200
Presbyterian Church in U.S.	3,000
St. Andrew's Scotch Presb.	3,000
Lutherans	4,800
London Tract Society	1,000
Church of the Nazarene	1,000
Total	\$61,000

Above apportionments to be divided in two installments payable,
1) ^{June 1,} 1926 or at inauguration of the Book Store, 2) not later than one year
after said inauguration. In case the Societies desire to put in stock,
not more than 50% of the capital subscribed can be received in books.

Expenses. It is necessary to insure before hand the whole of the
expenses for at least one year. The estimate is as follows for the first year:

Rent	\$7,200	Shelving, counters, etc.	\$4,000
Light	720	(Installation) Cash Register	1,000
Taxis, etc.	250	Iron safe	500
Various	2,400	Electric installation, etc.	500
Salary of Manager		Office furniture, etc.	850
including house	5,400	Initial Stock of books	8,000
Salary of		Initial stock of pencils	
one employee	2,400	etc. for sale	2,000
		Propaganda	3,000
	\$ 18,370		\$ 20,750
		Total over all	\$39,120

COMPARATIVE FINANCIAL STATEMENT

NATIONAL WORK

GOLD BUDGET									PESO BUDGET								
Year	NO. MISSYS	NEW	LOST	TOTAL SALARIES	RENT	TOTAL	INCREASE	DECREASE	NATL. WORK	Includes)		Increase)	Increase)	Decrease)	Rate	Equival.	Total
										RENT	BALANCE	PESOS	%1913	Pesos		Gold	Gold
1912/13	18			18					98,790	?							
1913/14	18	Edwards		20					88,869	?	?						
1914/15	20			20	15,075.04	1367.45	16,435.49		88,869	8,360	80,509				6.145	13,100	29,535.49
1915/16	20			20	14,589.85	1311.60	15901.45	534.74	88,869	7,850	81,019	510	6		5.985	13,537	29,438.45
1916/17	20			20	13,883.92	1528.10	15,412.02	489.43	92,869								
		Henderson	(Brownings)						6,380 Ex.)	7,830	91,419	10400	13		5.124	17,841	33,253.35
1917/18	20	Seels	Montevideo	22	14,910.16	2005.93	16,916.09	1,504.07	96,869								
			Mrs. McLean						730 stud)	8,465	89,134		10	2285	4.21 A	21,171	39,087.79
1918/19	22	Daniel	Beatty	21	17,577.21	2931.30	20,508.51	3,592.42	96,869	13,015	83,854		4	5280	4.44 A	18,886	39,394.54
		C. Smith	Dr. Lester														
1919/20	21	Van E. Boulton	Mrs. L.	24	17,115.57	2058.45	19,174.01	1334.50	99,459	10,610	88,849	4995	10		5.15	17,252	36,426.23
		Stevensons							121,869								
1920/21	24	Buttons		28	21,219.89	2539.55	23,759.44	4,585.43	6,390 N.E)	16,050	112,209	23360	39		6.32	17,754	41,514.03
									126,669								
1921/22	28			28	23,830.83	1887.70	25,718.53	1,959.09	2,477 N.E)	16,660	110,486		37	1723	9.885	11,178	36,896.76
			Bouick						106,149								
1922/23	28		Mrs. B.	26	26,201.88	2587.75	28,789.63	1,071.10	11,400 Inc	Class I.	140,994	30508	75		8.01	17,602	46,391.96
		Pauls	Garvin			%			117,549								
1923/24	26	Jones	Boomers	26	25,621.11	2221.97	27,931.08		10,000 INC	Do	142,549	1555	77		8.73	16,328	44,259.71
									127,549						To Dec 1	at 9	
1924/25	26	Gilderists		28					6,378 CUT	Do.	135,171		67	7378	9.25 A	15,019	

NOTE: In these totals, items pd. in New York, such as home allowance, travel & Brownings' salary & rent, are not included.

#Brownings' salary pd. in N.Y.
%Rents pd. in gold
Including Brownings, 30

Cents omitted
Average rate for salaries 6.75

40% increase in ten years.

Personal
and Confidential

AMERICAN LEGATION
MONTEVIDEO

April 2, 1925

My dear Doctor Speer

Since our talk I have
more carefully examined the
press reports of which we spoke
than had been possible previously.

I may say that I find them
much less serious than I had been
led to suppose. or, rather, that
the object of them is less so.

Please, therefore, disregard
what I mentioned tentatively

respecting my little invitation
to tea on Friday at which I
shall of course be delighted to
see Mrs Spear and yourself - and
all your friends of the Congress -
I still think however
that it would be a wise and dignified
action on the part of the delegates
from our country to clarify their
attitude publicly as regards
sweeping imputations against
Mrs. T. and people who come to
the Latin Republic as the

representatives of friendly
business interests in the United
States. At the same time,

I realize of course that your
judgment in this regard will
be much more valuable than mine.

Very sincerely
Wm. A. Phillips.

Montevideo, April 4th.

Dear Mrs. Spear

It is very kind of you to have
asked me to dine with you any to have
given me the alternatives. I very
much regret however that I
have not a single evening disengaged
during the two days still remaining

before my departure.

Many thanks for your
thoughtful aid with best
remembrance to Doctor Spurr

Yours sincerely,

Hoffman Philip.

CASILLA 811
SANTIAGO, CHILE

April 28th, 1925.

Dear Mr. Speer:

My heart was so full yesterday that I couldn't express to you our deep gratitude for all your kindness. Really I don't know what the Chile Mission would have done without your presence at this critical time. We enjoyed the Delegation and Mr. Wheeler very much, and appreciated their sympathetic consideration of our problems, but no one of them has had your experience of these difficulties. We particularly appreciate your patience with us -- I am sure we are all greatly ashamed that after so many years we should still be so stupid!

The nationals are working over their new scale, and I have just been talking with Sr. Aracena. They are somewhat frightened by their new responsibilities.

Wishing you a restful and delightful journey,

Sincerely yours,

Flornice E. Smith

CONFERENCIA CONTINENTAL
SOBRE EDUCACIÓN

CELEBRADA EN MONTEVIDEO, URUGUAY

MARZO 26 - 28 DE 1925.

215

7/4/25

Mr. Speer -

You asked about appropriations and number of
missionaries in Chile and Brazil - the figures

are:

1924-1925

	Missionaries	Classes I-III.	Classes V-X
<u>Central Brazil</u> <u>Mission</u>	22.	\$ 21,644.00 at 125¢ (about \$5.000)	40:897\$000
<u>South Brazil</u> <u>Mission</u>	27	\$ 35,206.40	43:530\$000 (about \$5,450)
<u>Total for Brazil</u>	<u>49</u>	<u>\$ 56,850.40</u>	<u>(about) \$10,450</u>
<u>Chile</u> -	25	\$ 43,463.92	127,599 pesos
<u>Institute</u>	<u>3</u>		at 11¢ (about \$11,600)
<u>Total</u> -	<u>28</u>		\$ 43,463.92
		<u>Total for Chile</u>	<u>\$ 55,063.92</u>
		<u>Total for Brazil</u>	<u>\$ 67,300.40</u>

W.R.W.

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MRS. E. C. CRONK
ERIC NORTH
FLEMING H. REVELL
CHARLES L. WHITE

February 27/25

My Dear Rob -

My love and prayers go with
you on your journey. We will follow
you all the way and welcome you
home joyfully. I am thankful for you
and all you mean to me, to the Review,
to multitudes of others and to the Kingdom.

We will stand by the ship while you
are on your vacation (!) and hope not to
send in on the Rocks or have any meeting
with the crew. I'll keep stoking the fires
while there is any fuel left and if it
seems necessary and worth while
will throw myself in. Probably that
would put the fires out.

Remember the Review on your trip &
make note of things we should
have written up in it. Dictate
some editorials or send them by
wireless.

Remember me to Mrs. Speer. I see

She has been writing good advice to
young folks in "Engagements". Of course
she had wide Experience - as well as
deep. It is well she didn't advise
against even one.

Get some pictures of the Congress &
Leontides if you can, other folks
like them if you do not. Be careful
or I'll put your "fig" on the Cover &
then we'll blow up.

Blessings on thee & thine

affectionately
Delovan

VIA ALL AMERICA

SANTIAGO.—Calle Agustinas No. 1065.
VALPARAISO.—Calle Cochrane No. 785.
ANTOFAGASTA.—Calle Washington No. 462.
IQUIQUE.—Calle Serrano No. 150.
ARICA.—Calle 2 de Mayo No. 131.
TACNA.—Calle San Martín No. 568.
LOS ANDES y QUILLOTA.



FECHA DE RECEPCIÓN

JOHN L. MERRILL, PRESIDENT

No.	Estación de origen	Palabras	APL 21/25 M M	11AML FECHA	HORA

98/21 NEWYORK 8 RDTD FM VO 10.6AM

INCULCATE SANTIAGO

EHEPWOABOD AURARPOVYN SAHSNTHOAN XUEDBECGIT YOWIKPFUND
WYDOYOACOC

Please communicate this by wire (to) Robert E. Speer
have appropriated \$60,000 U.S. gold new properties
and then closed (~~at or for~~) (~~current~~) fiscal year
\$22,000 U.S. gold surplus Russel Carter

XXXXXXXXXXXXXXXXXXXX

Comunicación con los Estados Unidos, Canada, Europa y todas partes del mundo.

OFICINAS PRINCIPALES:

NEW YORK CITY,
89 Broad Street
(All America Cables Bldg.)
7 Cortlandt Street,
20 Spruce Street,
136 Franklin Street,
234 Fifth Ave. (corner 27th St.)
500 Fifth Ave. (corner 42nd St.)

WASHINGTON, D. C..
1126 Connecticut Ave., N. W.

MORGAN CITY.
NEW ORLEANS.

GALVESTON, TEXAS
Strand and 21st Street.

MEXICO,
Vera Cruz, Calle de la Independencia.
City of Mexico, San Juan del León y Av. Independencia.
Puerto Mexico,
Salina Cruz,
Tampico.

GUATEMALA.—San José.
SALVADOR.—La Libertad.
NICARAGUA.—San Juan del Sur.

COSTA RICA,
San José..
Puerto Limón,
Punta Arenas.

PANAMA,
Panamá,
Balboa,
Colón.

COLOMBIA,
Buenaventura y Cartagena.

CUBA,
Fisherman's Point y Santiago.

PORTO RICO,
Ponce y San Juan.

ECUADOR,
Emeraldas,
Santa Elena,
Guayaquil.

PERU,
Paita,
Callao,
Lima, San Antonio 677.
Trujillo.

BOLIVIA.—Corocoro y La Paz.

CHILE,
Arica, Calle 2 de Mayo No. 131.
Tacna, Calle San Martín No. 568.
Iquique, Calle Serrano No. 150.
Antofagasta, Washington No. 462.
Valparaíso, Calle Cochrane 785.
Santiago, Agustinas No. 1065.
Los Andes,
Quillota.

ARGENTINA,
Mendoza, Calle 9 de Julio 1383.
Rosario, Calle San Martín 625.
Buenos Aires, Calle San Martín y Sarmiento.

URUGUAY,
Montevideo, Calle 25 de Mayo,
Esquina Zabala.

BRASIL,
Rio de Janeiro, Rua 7 de Setembro,
Esquina da rua Rodrigo Silva.
Santos, Rua 15 de Novembro 175.
Sao Paulo, Rua José Bonifácio 27.

VIA "ALL AMERICA"



COMUNICACIÓN RÁPIDA CON TODAS PARTES DEL MUNDO

La respuesta a este telegrama será aceptada en las oficinas de esta Compañía que se encuentran detalladas en este formulario, o en cualesquiera otra oficina telegráfica, marcándola con la indicación de ruta

VIA "ALL AMERICA"

Esta indicación se transmite libre de porte.

The following is a fairly complete list (1923) of churches and congregations in the city, with hours marked for beginning Sunday school. The preaching service usually follows the Sunday school. Evening service usually begins at 7:30.

The churches marked in red are the most centrally located and are the principal churches of their respective denominations.

On Sunday, Mar. 11th, the pulpits of a number of churches will be occupied by convention delegates. Visitors will be welcome at all services. Dr. Spear will preach at the American Union Church (same building as "Cattete" Methodist), service beginning at 11:30.

Electric cars marked as indicated may be taken to reach these churches:

Baptist, "Praça Mauá", walk east on R. 7 de Setembro to door, or "Truquay-Arenho Novo" R. on R. República de Peru (Lacerda) to Praça 11 de Junho; church is a few doors to left of near end of above park. 20 minutes.

Congregational, "Praia Formosa" R. on R. 7 de Setembro to door, 5 min. Episcopal, "Tijuca", "Praça do Tijuca" or "Alto de Boa Vista" to door, 25 minutes.

Methodist, People's Institute, same car as to Con. Church almost to door, 15 minutes.

Methodist Cattete, any car from Hotel Avenida reading "Marques de Abrantes" on small sign in front below window. 20 minutes

Presbyterian, 10 min. walk from Palace Hotel.

Independent Presby. same car as for Episcopal church. Get off at far end of Praça da República, a few doors away on street to left. 7 minutes.

LISTA DAS ESCOLAS

BAPTISTAS	Horas	METHODISTAS	Horas
R. de Sant'Anna, 77.....	10 1/2	<input type="checkbox"/> Instituto Central do Povo, R. do Livramento, 233	9
São Januario, Rua Tuyuty, 31.....	17 1/2	<input type="checkbox"/> Cattete, Praça José de Alencar, 4.....	9
Engenho de Dentro, R. Eng. de Dentro, 112....	10 1/2	<input type="checkbox"/> Villa Isabel, Boulevard 28 de Setembro, 400....	11
Madureira, R. Domingos Lopes, 172.....	10 1/2	<input type="checkbox"/> Jardim Botânico, R. Jardim Botânico, 466.....	11
Laranjeiras, R. Ipiranga, 59.....	10 1/2	<input type="checkbox"/> Realengo, Estrada de Santa Cruz, 105.....	10 e 15
Laranjeiras, R. Ipiranga, 59, vespertina.....	18 e 45	<input type="checkbox"/> Cascadura, R. Coronel Rangel, 25.....	11
São Christovão, R. do Mattoso, 51.....	10 1/2	<input type="checkbox"/> PRESBYTERIANAS	Horas
Ilha do Governador, R. Jequiá, 1, Zumbi.....	10 1/2	<input type="checkbox"/> R. Silva Jardim, 23.....	11
Tijuca, R. Radmaker, 44.....	10 1/2	<input type="checkbox"/> Riachuelo, R. Diamantina, 40.....	10
Gampo Grande, R. Nova, 1.....	10 1/2	<input type="checkbox"/> Copacabana, R. Barata Ribeiro, 295.....	11
Meyer, R. Dias da Cruz, 185.....	10 1/2	<input type="checkbox"/> Botafogo, R. da Passagem, 91.....	11
Ricardo de Albuquerque, Travessa Paulino, 12..	10 1/2	<input type="checkbox"/> Realengo, Travessa de Macedo, 4.....	11
Pilares, Estrada Nova da Pavuna, 29.....	10 1/2	<input type="checkbox"/> Fontinha, Estrada da Fontinha, Oswaldo Cruz.	10
Bomsucesso, Estrada da Penha, 775.....	10 1/2	<input type="checkbox"/> Bento Ribeiro, defronte á estação.....	18
Jockey-Club, R. D. Anna Nery, 219.....	10	<input type="checkbox"/> Turyassú.....	10
Oswaldo Cruz, R. João Vicente, 409.....	10	<input type="checkbox"/> Olaria, R. Angelica Motta, 88.....	17
Catumbi, R. Catumbi, 114.....	10	<input type="checkbox"/> Ramos, R. 4, n. 10.....	18
Realengo, R. Milton Macedo, 11, Villa Nova....	10	<input type="checkbox"/> Cajú, R. Tavares Guerra, 24.....	10
Jacarépaguá, Caminho d'Areia, L. do Pechincha	10 1/2	<input type="checkbox"/> Inhaúma.....	17
Nitheroy, R. Visconde de Sepetiba, 198.....	10 1/2	<input type="checkbox"/> Engenho de Dentro, R. General Clarindo, 105..	16 1/2
CONGREGACIONAIS	Horas	<input type="checkbox"/> Ilha do Governador, Freguezia.....	18 1/2
Fluminense, R. Camerino, 102.....	10 e 45	<input type="checkbox"/> Nitheroy, R. General Andrade Neves, 134....	11
Fluminense, R. Camerino, 102, vespertina.....	17 1/2	<input type="checkbox"/> Thomaz Coelho.....	18
Encantado, R. Clarimundo de Mello, 38.....	10 e 45	<input type="checkbox"/> Madureira.....	18
Encantado, R. Clarimundo de Mello, 38, vespertina	17 e 45	<input type="checkbox"/> Anchieta.....	10
Piedade, R. D. Maria, 40.....	11	<input type="checkbox"/> Penha.....	18
Ramos, Estrada da Penha, 1081.....	18	<input type="checkbox"/> Braz de Pinna.....	18
Campo Grande.....	17	<input type="checkbox"/> Campo Grande.....	18
Bento Ribeiro, R. Emilia Ribeiro, 20.....	11	<input type="checkbox"/> Santa Cruz.....	18
Bangú, R. Silva Cardoso, 1.....	11	<input type="checkbox"/> Nova Iguaçu.....	18
Pedra de Guaratiba.....	11	<input type="checkbox"/> PRESBYTERIANAS INDEPENDENTES	Horas
Sepetiba.....	11	<input type="checkbox"/> R. Barão do Rio Branco, 6.....	10 1/2
Ladeira do Barroso, 237.....	15 1/2	<input type="checkbox"/> Oswaldo Cruz, R. João Vicente, 287.....	18
Nitheroy, Av. Rio Branco, 309.....	11	<input type="checkbox"/> ORGANIZAÇÕES INDEPENDENTES	Horas
EPISCOPAES	Horas	<input type="checkbox"/> Campinho, R. da Estação, 26, D. Clara.....	18
«Redemptor», R. Haddock Lobo, 258.....	10 1/2	<input type="checkbox"/> Exercito de Salvação, Av. Mem de Sá, 283....	15
«São Paulo Apostolo», Sta. Thereza, R. Mauá, 57	10	<input type="checkbox"/> Eg. Brasileira, R. Dr. Silva Gomes, 44, Cascadura	
«Trindade», R. Carolina Meyer, 61.....	10		
Ilha de Bom Jesus.....	10		
de São Carlos.....			

MINUTES
of a meeting of the
COMMITTEE ON ARRANGEMENTS FOR THE MONTEVIDEO CONGRESS

Held in the Hotel Pocitos, Montevideo, Uruguay, 10:30 a.m., March
25th, 1925.

Present: Messrs. Speer, Sanders, Smith (Egbert), Orts, Bowman, Nounshell, McConnell, Oldham, Holmes, Braga, Tucker, Inman, A. Reis, Dobbs.

Dr. Browning presented the report on the Educational Conference program. Mr. Inman reported on the Congress Program.

The following arrangements were made:

Mr. Speer is to preach Sunday morning at the Methodist Episcopal Church.

Dr. Orts is to preach in Spanish at the Methodist Episcopal Church Sunday night.

The following speakers were suggested for the Ateneo meetings: Ernesto Nelson, Horta Barbosa, Jose Galvez, Prof. Salas Marchant, A. Abeledo, S. G. Inman and Orts-Gonzales.

It was suggested that Mr. Speer or Bishop McConnell might speak on "The Church and the War" and on "Relations of the Church to Social-Movements".

It was decided to wait until the latter part of the Ateneo meetings for decision on the last two items. A committee was appointed for these meetings consisting of Prof. Monteverde, Sr. Griot, Dr. Browning, Bp. Oldham, Bp. McConnell and Mr. Inman.

It was decided to have a meeting for prayer at 9 a.m. on Thursday in the Congress hall at the hotel, led by Bishop Oldham.

It was decided that the reports of the commissions shall be presented in the order of their numbering with the exception of the Commission on Cooperation and Unity, which is to be presented Sunday afternoon. The following were appointed to present the Commission Reports: Unoccupied Fields, Mr. Ewald or Dr. Browning; Indians, Sr. Moraes and Sr. Penzotti, Jr.; Education, Dr. Sanders and Prof. Holmes; Evangelism, Sr. Mattathias Gomez dos Santos; Social Movements, Miss MacFarland (or someone she might name) and Srta. Barreiros; and Mr. Balloch; Health Ministry, Dr. Coimbra and Dr. Exner; Church in the Community, Bishop McConnell and Miss Gilliland; Religious Education, Mr. Howard and Dr. Barclay; Literature, Mr. Ritchie and Dr. Orts; Mission Relations between Foreign and National Workers, Sr. Gattinoni and Sr. Figueroa; Special Religious Problems, Dr. Mackay; Cooperation and Unity, Prof. Braga.

Forty-five minutes are to be given to the presentation of the report, thirty-five for presentation and ten minutes for summing up. The agenda for each report is to be prepared by the person responsible for the presentation of the report. The rules prevailing at Panama are to prevail at the Montevideo Congress. Speakers desiring to take part will be given seven minutes providing they send their cards to the secretary by 8 p.m. the night before. Cards can also be passed
nx

up during the discussion from the floor. The rules adopted at Panama were submitted and adopted with certain exceptions, as follows:

It was decided that the Congress should organize for business on Monday morning when the Committee on Arrangements should make its report.

It was voted that the Committee on Arrangements nominate to the Congress the following officers:

For President: Sr. Brasno Braga

For (seven) Vice-Presidents: Dr. Samuel Valenzuela
Sr. E. C. Knight
Sra. Vera Cushman
Dr. H. C. Tucker
Sr. Griot
Sr. H. H. Wintemute
Sr. Erwin Hubbe

For Secretaries: Mr. Inman requested to suggest three.

For Chairmen of the Findings Committees:

I and II - C. J. Ewald or W. F. Browning
III & VIII - H. A. Holmes
V & VI - Miss MacFarland
VII & XI - Dr. J. A. Mackay
IX & XII - Bp. Oldham
IV & X - Sr. Gattinoni

For the Business Committee the following were suggested:

Oldham, Mackay, MacFarland, Gattinoni, Holmes, Ewald

McConnell	Egbert Smith	Sanders
Inman	Florence Smith	Miss Purdy
Orts	Corey	Tucker
Browning	Reis	Oniel Motta
Washburn	Vanderbilt	Daniel Woll
Hugh Stuntz	Barreiros	Hunnicut

For the Press Committee: Dr. Barclay, Chairman

For Literature Exhibit: Dr. Flening, Chairman

For Daily Bulletin: Mr. G. P. Howard, Chairman

For Halls, Ushers, etc.: Mr. H. P. Coates

It was voted to present the Bulletin in Spanish. A small committee was to be appointed to fill out the Business Committee and suggest the names for members of the other committees.

Mr. Inman was asked to check up with those who have been requested to take charge of the devotional hours each day.

Mts. 3

Program of Evening Meetings:

Monday: Dr. Ernesto Nelson
Dr. Mattathias Gomez dos Santos

Tuesday: Dra. Nelson
Srta. Florence Smith

Wednesday: Speakers to be secured by Dr. Nelson and Dr. Abeledo

Thursday: The following committee was appointed to arrange
for invitations to the President and others for the dinner:
Messrs. Oldham, Browning and Inman

Friday: It was voted to accept the invitation of the choir
of the Methodist Church to attend the Cantata at that
church.

Saturday: Mr. Doan

Monday: Dra. Cora Mayers
Either Dr. Horta Barbosa or Dr. Exner

Tuesday: Dr. Brun

The following interpreters were suggested: For Portuguese,
Messrs. Daffin and Tucker; For Spanish, Messrs. Howard and Browning.

The Business Committee was called to meet at the hotel Friday
afternoon, March 27th, at 5 p.m.

Adjourned at 6:15 p.m. (with recess from 11:30 a.m. to 2 p.m.)

(Signed) S. C. Inman

MINUTES
of a meeting of the
COMMITTEE ON ARRANGEMENTS FOR THE MONTEVIDEO CONGRESS

Held in the Hotel Pocitos, Montevideo, Uruguay, 10:30 a.m., March
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Era. Vera Cushman
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III & VIII - H. A. Holmes
V & VI - Miss MacFarland
VII & XI - Dr. J. A. Mackay
IX & XII - Dr. Oldham
IV & X - Sr. Cattinoni

For the Business Committee the following were suggested:

Oldham, Mackay, MacFarland, Cattinoni, Holmes, Ewald

McConnell	Egbert Smith	Readers
Inman	Florence Smith	Miss Curdy
Orte	Corey	Tucker
Browning	Weis	Stanisl Hotta
Washburn	Vanderbilt	Daniel Woll
Hugh Stantz	Barrairos	Lunnicut

For the Press Committee: Dr. Barclay, Chairman

For Literature Exhibit: Dr. Fleming, Chairman

For Daily Bulletin: Mr. G. P. Howard, Chairman

For Halls, Walkers, etc.: Mr. H. P. Coates

It was voted to present the Bulletin in Spanish. A small committee was to be appointed to fill out the Business Committee and suggest the names for members of the other committees.

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of the Methodist Church to attend the Banquet at that
church.

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Sunday: Dra. Cora Mayers
Either Dr. Horta Barbosa or Dr. Exner

Tuesday: Dr. Bran

The following interpreters were suggested: For Portuguese,
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The Business Committee was called to meet at the hotel Friday
afternoon, March 27th, at 5 p.m.

Adjourned at 6:15 p.m. (with recess from 11:30 a.m. to 2 p.m.)

(Signed) E. J. Inman

MONTEVIDEO, Marzo 27 de 1925

Señor Director
Don Alfredo Palacios
UNIVERSIDAD DE LA PLATA

Muy distinguido y querido amigo:

He leído con much tardanza la carta que Vd. dirige a los organizadores del "Congreso Cristiano de Montevideo." Me preparaba para saludarlo personalmente a mi paso por Buenos Aires y para discutir con Vd., en medio de esa cordialidad nobilísima que Vd. crea en torno, como una atmósfera, las ideas de aquella carta. Mi salud se ha resentido con los viajes y tengo que renunciar a mi asistencia en esa gran asamblea de maestros americanos.

Por esta cause le dirijo la presente, pidiéndole me oiga la réplica tranquila que paso a hacer.

Por dos causas esenciales, Vd. ha rehusado concurrir al Congreso de Educación de Montevideo: 1o. Por que lo estima como una parte, o como un instrumento de la denominación yanqui en nuestra América; 2o. porque, aun concediendo alguna importancia a las ideas religiosas en la educación, no les concede verdadera transcendencia.

Vd. es, Doctor Palacios, una gran fuerza moral en el Continente, aunque esa fuerza valiosa ha sido alguna vez ejercitada contra los intereses de Chile, yo la he respetado siempre, viene de un alma libre, de eso tan escaso que es en nuestros países, un espíritu libre, y viene además, de un jefe de la juventud universitaria y de los trabajadores argentinos, es decir, de dos masas que me son universalmente queridas. Hay, aparte de todo esto, mi afecto personal por el amigo de México, patria moral de ambos.

Precisamente por significar Vd. mucho, para los que en nuestro continente trabajamos en una faena espiritual común, cobran gravedad sus declaraciones respecto de la "Asamblea Educativa del Uruguay."

No resto una sola línea a su afirmación de que los Estados Unidos aspiran a dominar sobre nuestros países y que ya lo han conseguido en una buena parte. En mis tres años de viaje, me he formado la conciencia de que esta dominación tiene dos aspectos; el natural y casi involuntario, del país enorme, de grandes pulmones activos, que como un hombre fuerte, bebe el aire de los otros, y les impone su mercado intenso; el consciente, el deliberado, de dirigir la política de nuestros países, alejándonos de la influencia europea, que tuvimos hasta hace poco, y que era para nosotros menos peligrosa por la distancia y por ser ejercida de parte de varias naciones a la vez.

Tengo otra convicción profunda: la de que los hombres y las instituciones sin honestidad, que hay en la América española, los gestores comerciales y los escritores con venalidad pronta, son los auxiliares más eficaces y fatales del capitalismo yanqui, los que van lentamente hipotecándonos y que pueden acabar entregando a las generaciones futuras, unas patrias en teoría, libres y que en verdad con sus riquezas entregadas a Norte América.

En la legión que desde el Norte se desliza hacia nosotros, en busca

del conocimiento, de vínculos y de intercambios sobre un noventa por ciento de comerciantes, hay un diez por ciento de gentes honorables: los profesores norteamericanos, católicos, protestantes y laicos.

Ellos forman la porción más pura de Estados Unidos, la parte verdaderamente viva de su conciencia nacional. Son funcionarios pobres, no pertenecen a la burguesía intelectual de su opulenta patria. Recorren Europa anualmente, recogiendo en todas partes lo mejor que tienen las instituciones de cultura. Son trabajadores internacionales, que elaboran por una faena humana. Los he encontrado en cada escuela europea, informándose de la renovación educacional del mundo y creando vínculos no solo entre los maestros, sino entre los niños, desde España hasta Suiza e Italia. La inmensa mayoría de ellos es desinteresada; poseen un sentido heroico de la vida y viajan con pequeños recursos. Yo debo a su trato y a sus publicaciones grande ayuda e ideas generosas.

Uno de estos hombres, don Samuel G. Inman, es el organizador del "Congreso Uruguayo."

Constituyen, mi querido amigo, la buena emigración norteamericana. Nos sirven informándonos acerca de sus últimos métodos educativos, y nos contagian con su vida llena de acción social, tremolante de actividad y saturada de sentido religioso.

Tenemos que abrirnos a esta influencia, con lealtad de gentes buenas, con la honradez española, que mira al huésped a la cara y conoce la nobleza, en el semblante limpio y en la intención transparente. Y debemos espiar la otra emigración, seguir con ojo atento a los formadores de sociedades y sindicatos, que traen en sus maletas muchísimos documentos de pura política y traen por sobretodo, el dinero que se vuelve coima y corrompe a nuestros hombres.

Cerrar el paso a los primeros y dejar actuar a los otros, sería un error grande, una verdadera torpeza.

Ahora viene su segunda declaración: la de si es ó no urgente intensificar el cristianismo en nuestros países.

Vd. mi amigo, concede que la idea religiosa es una fuerza para mudar al hombre interior; su mente laica engloba a todas las religiones en el juicio. No pretendo, por cierto, traerlo hasta el campo de mi convicción católica; pero llamo su atención hacia este hecho indubitable: el cristianismo es la fe que domina absolutamente en la América, y hay que trabajar con este instrumento, los del Norte con la rama protestante, los del Sur con la católica.

Es visible en nuestros países, se palpa a cada momento, como el tejido blando de la carne que se descompone, un materialismo inferior, que invade las más diversas ramas. En la literatura, aparece como ausencia de motivos heroicos y humanos; en la educación, como aridez del sentimiento; en la vida cívica como ausencia de virtud, como corrupción política.

Hemos formado esa semi-cultura vanidosa, incapaz de dar aquella formación moral que tuvieron, apesar de su racionalismo, los ateos ilustres como Reclus y Roman Rolland, y hemos espulsado de la educación la idea religiosa que puede dar al hombre más humilde, la perfección interna.

Caemos por un despeñadero, y llegará un momento en que los mismos racionalistas, asustados de lo que han hecho, llamen en su ayuda a la

religión, o por lo menos restauren su derechos dentro de la escuela y de la vida civil. En Francia ya hay un comienzo, un deseo todavía cobarde, pero ya visible, de rectificación.

Los maestros norteamericanos del "Congreso de Montevideo" van a ocuparse en una serie de sesiones, de estudiar los problemas espirituales de la América. Yo estaría mucho más complacida si la fé aceptada y propagada en esa asamblea fuese la mía, católica. No lo es, se tratará de un cristianismo amplio, con tolerancia para mi religión. Siento mi espíritu tan lleno de angustia, respecto del avance materialista en nuestra raza, que ahora me alegra cualquier iniciativa de índole religiosa que veo aparecer. En esta oportunidad, mi júbilo fué mayor: al invitarseme, se aceptó mi calidad de católica y no se me impuso ni la más leve rectificación que beneficiase la idea protestante. Es un verdadero "suceso" dentro de nuestro fanatismo, el que se dé cátedra libre a la mujer de un credo, confesado en medio de una agrupación contraria.

Era mi resolución acudir al llamado de Montevideo; además de las consideraciones anteriores había una personal: en Estados Unidos yo recibí a pesar de mis críticas en contra de ese país, una acogida generosa que no olvido. Mas, mi salud ha acabado por quebrarse con tres años de viaje, y faltaré a la cita de los amigos.

Perdone mi querido Doctor, esta carta extensa, rica de réplica a su juicio, y sin embargo llena de mi vieja estimación por Vd. y de mi leal cariño.

Le saludo, esperando que la solución del pleito chileno-peruano haga posible un viaje de Vd. a mi Patria, donde tiene amigos que como yo sienten profunda admiración por su gran obra social. Su amiga,

GABRIELA MISTRAL
(Firmada)

Montevideo, March 27th, 1925

Señor Director
Don Alfredo Palacios
UNIVERSIDAD DE LA PLATA

Dear and distinguished friend:

I have read after a good deal of delay the letter which you addressed to the organizers of the Christian Congress of Montevideo. I was prepared to greet you personally on my way through Buenos Aires and to discuss with you, in the midst of that cordial atmosphere which you create about you, the ideas expressed in that letter. But my health has been broken somewhat by traveling and I am obliged to give up my plan to attend that great gathering of American teachers.

For this reason I send you this letter, begging that you will listen to the quiet reply which I now make.

For two essential reasons you have refused to attend the Congress on Education at Montevideo: first, because you consider it a part or the instrument of the Yankee domination in our America; second, because, although you concede some importance to religious ideas in education, you do not consider them of real transcendency.

You are, Dr. Palacios, a great moral force in the continent, and although that force has sometimes been exercised against the interests of Chile, I have always respected it since it comes from a free soul, from what is rare in our countries, a freespírito, and it comes, furthermore, from one who is a leader of university students and of the working classes of Argentina; that is to say, from the two groups which are always dear to me. Aside from all this, there is the personal affection which I have for the friend of Mexico, the moral fatherland of both.

Precisely because you men much among those in our continent who are working in a common spiritual task, the declarations which you make concerning the educational assembly of Uruguay become very serious.

I do not deny a single word of what you say with regard to the aspiration of the United States to dominate in our continent. In the three years that I have been traveling I have come to the conclusion that this domination has two aspects. The first one is natural and one which is almost involuntary. It is what could be expected from a country which is enormously large and which like a strong man, with great lungs, drinks in the air which rightfully belongs to others, and imposes upon them its commerce. I recognize that there is a conscious and deliberate attempt to direct the policy of our countries, drawing us further and further away from European influence which was until recently very strong among us, and which was less dangerous because of the distance and because it was exercised by several nations at the same time.

I have another profound conviction and that is that the men and institutions of Hispanic America who have no honesty of purpose, men who have venal purposes in commerce and writers who easily sell

themselves, are the most efficient and most dangerous helpers of Yankee capitalism. They are slowly mortgaging our future and may later on finish up their work, handing over to future generations countries which are in theory free but which are in truth handed over with all their riches in the power of North America.

In that legion which comes from the North, in search of knowledge, of connections and of the opportunity for exchange of products, besides the 90% who are merchants there is a ten per cent of honorable (professional) people, namely the North American teachers who as regards religion may be Catholic, Protestant or of diverse beliefs.

They form the purest, most attractive portion of the population of the United States, the part which really has a living national consciousness. They are poor employees who do not belong to the intellectual bourgeoisie of their rich country. Every year they travel over Europe collecting in all parts the best they can secure from institutions of culture. They are international workmen who are perfecting the human harvest. I have found them in every school of Europe, securing information in regard to most modern methods of education and setting up ties of friendship not only between the schoolmasters but also among the children from Spain, to Switzerland and Italy. The great majority of these people are entirely altruistic; they have a heroic sense of life and they pursue their travels with but slight resources. I owe to my contact with them to that which they have published a great deal of help and many splendid ideas.

One of these men, Mr. Samuel G. Inman is the organizer of the Uruguayan congress.

Such men, my dear friend, compose the good North American emigration. They are useful to us since they give us information in regard to the latest methods of education and we receive from them the contagion of a life filled with social action, tremulous with activity and saturated with a religious fervor.

We must open a way to this influence with the loyalty of good people, with Spanish honor, which looks the guest in the face and recognizes nobility in the clean countenance and in the transparent intention. And at the same time we must spy upon that other class of immigrants and keep our eyes upon those who try to form societies and syndicates, who bring with them many documents which are purely political and money which is used as a bribe and to corrupt our public man.

To close our doors to the one and leave the others free to carry on their work would be a great mistake.

Now as to your second declaration, which has to ~~do~~ do with the question as to whether or not there is evident need of intensifying Christian life in our countries.

You, my ~~xxx~~ friend, admit that the religious idea is a force in changing the interior man. Your mind, which is that of a layman, lumps all religions together in this general judgment. I do not pretend, certainly to bring you into my field of Catholic conviction. But I call your attention to this undoubted fact that Christianity is the faith which absolutely rules in America and that those of the North who are Protestant in their belief must work with those of

the South who are Catholic and with this same instrument. There is visible in our countries, and it can be felt at every moment, an inferior kind of materialism which invades all the different activities of life. In literature it shows in the absence of heroic and human motives; in education it is marked by the absence of sentiment; in civic life by an absence of virtue and by political corruption.

We have formed this boastful sort of semi-culture which is incapable of giving us that moral strength which in spite of their rationalism was held by such illustrious atheists as Reclus and Romain Rolland and we have driven out of education that religious idea which alone can help the most humble man through the perfecting of his internal life.

We are falling into a grievous error and the time will come when these rationalists themselves, frightened by what they have done, will call religion to help or will at least restore to it its rights within the school and in civil life. This is what is already happening in France where there is an expressed desire which is still weak but nevertheless visible of rectifying errors of the past.

The North American teachers in the Congress at Montevideo are going to hold a series of sessions for the purpose of studying the spiritual problems of America. I would be a good deal better pleased if the faith which is accepted and is to be helped forward in that assembly were my own, that is to say the Roman Catholic. But this is not to be, but the Christianity which dominates that Congress will be broad and ample, with complete tolerance for my religion. My spirit is so thoroughly sorrowful because of the materialistic advance in our race that now I am glad to welcome any help of a religious nature whatever. In this occasion my rejoicing was even greater since when I was invited the fact that I was a Catholic did not debar me from receiving my invitation and there was no attempt made to impose on me any sort of retraction which might be of any benefit to Protestantism. It is an event of real importance in the midst of our fanaticism that free entrance should be offered to a woman of different creed to take part in a group meeting of people of a different belief.

It was my intention to attend the congress. In addition to the considerations already mentioned there was one of a personal nature. While I was in the United States, in spite of my criticisms of that country, I received a generous welcome which I cannot forget. But my health has broken because of three years of journeying and I shall fail this rendezvous with my friends.

Pardon, my dear doctor, this long letter, whose principal purpose was to make reply to your own, but which is, nevertheless, the bearer of all my deep estimation for you and of my loyal affection

Trusting that the solution of the Chile-Peruvian question may make it possible for you to make a journey to my country where you have friends who like myself feel a profound admiration for your great social work, I am, with kind regards,

Very sincerely your friend,

(Signed) GABRIELA MISTRAL

LETTER FROM GABRIELA MISTRAL

Friends:

I am with you these days in your Assembly, as well as in your evening meetings, as you are thinking of two themes equally dear to you and to me: the School, and the Religious Character of our People. From the other side, among the Catholics, there are a few voices which mingle with yours, and one of them is mine.

From my country have gone three earnest educators to listen to you and to carry Chile's greetings: Dr. Enrique Molina, founder of the first University in Chile with the modern spirit, a learned commentator of Bergson and the most socially-minded educator I know here; Dr. Maximiliano Salas Marchant, a gentleman of outstanding moral character and exemplary life, which he has given to the youth of our land; Srta. Cora Mayers, a distinguished physician who represents our women. They represent three notably distinct types and different sections of our national life: a democrat, a successor of Sarmiento in the Normal School which Sarmiento himself established, and a "new woman" of Chile. I send them to you with the satisfaction which one feels in presenting to strange lands the best he has.

May God Himself preside over your Assembly and enrich you during these eight days with great and clear thoughts. In these obscure and vacillating times, we have great need of the Divine Grace. As yet we are often afraid of many ideas which, like enthusiastic youth, seem to us too lively. But it is necessary that we admit them to our councils and permit them to present their case. Some of them are: the social ideals which as yet find no place in our legislation; daring pedagogical ideas which bring with them a new scale

of values. In order to revise the old, it is necessary to give voice to the boldest criticisms of the old school, whose failure is proclaiming itself vociferously in all parts of the world. I hope that some day you may be able to hold a Congress which shall represent only the new schools of thought; they bring, some more, some less, the red blood which we need, less vanity than the so-called intellectual school which unfortunately we have supported; more simplicity than the pretentious pedagogy which we have learned; and, above all, more human feeling. In the mean time, it will be well if in your Assembly the defenders of the past should give a place to the apostles of the present, to the end that the future, in turn, have something to leave to the past. We have sinned so greatly in our devotion to our scholastic fetich that now we must suffer a great test -- that of seeing our house invaded by young people, fully conscious of their rights, with whom we must share the kingdom of childhood, which kingdom we have not understood how to make either better or happier.

Referring to your religious discussions, I beg of you, with respect but with vehemence, that you try to bring about an approximation with Catholicism, in order that we may undertake a common task. There are no less than ten general ideas in which we are in complete agreement. We work, Protestants and Catholics, around the vertebral column of Christianity; let us seek more ardently our common points than our differences. The worst calamity that has befallen the doctrine of Christ is its first bifurcation, which in the succeeding years has multiplied itself fabulously. This I count among the mortal sins, sins against the Spirit, which the theologians distinguish from material sins.

In these days when some are talking of presenting a common formidable front against alcohol; or ^{some} against the yellow race, let us think of the great Christian opposition to materialism.

The philosophic doctrine of materialism does not cause us much uneasiness, and we may even listen to it with cordial serenity, because the mind, as someone has said, never wearies of learning even of that to which it is opposed. That which troubles us and which unites us with you, in ^{large} the/group of spiritual workers, is materialism as a norm of conduct, materialism loosening sanctions, lowering education to the level of an economic training: materialism sinking its teeth in international relationships, counseling the oppression of the weak by the powerful, and reaching even our religions, to kill the mystic element in order to leave only tradition; materialism in the woman who flees from maternity as from an economic burden and discusses childhood as high-priced merchandise; in wealth, when it takes refuge in its pagan right to deny an equitable salary; and in the State, finally, when this hides behind the idea of liberty in order to maintain among its institutions legalised prostitution.

All this, my friends, is but to reap materialism.

The Spirit exists although we tread it under foot and sleep our long sleep of bestiality, with no remembrance of it. But there are among us some who need, once in a while, to stand up from among the comfortable sleepers and proclaim the Spirit, as those who inhabit a ruined building remember the law of gravity, or those who have slept on a trapeze, the law of equilibrium. It does not matter that he who awakens them receives the indifference of those who claim more hours of tranquility beneath the house that is falling; neither does it signify that he be ridiculed. He is the messenger of God; he proclaims the word, satisfies his conscience with duty fulfilled, and returns to his house. Thus may you all return, messengers of God, satisfied with having fulfilled your task.

Seek ideas with which to defend the culture which is presided over by the Spirit; collect arguments with which to defend religious ideals as the vital breath of nations; disentangle, so far as you may, the net of deception which is weaving itself about our youth, in order to relegate religion to the corner of wornout rubbish. We must arise to the defense of the Christian Idea, mother of contemporaneous culture and the virgin Muse, ready for whatever new teaching be true even until the year 10,000! Seek relationships between the Gospel and the present hour, making clear the fact that it is yet full of power to purify human life, which is a parable of Christ, and that every word of our Lord is a just word in this hour of eternal justice.

Defend also, my friends, the Spirit which exists in Art, and try to create a kind of international legion against the uncleanness which clings to the exhibition of beauty in the cinematograph, in the novel and the brush.

Collect documents, in that small but illustrious country of Spanish lineage, Uruguay, in order to defend us when our worthiness to rank among other nations is discussed. Forget not that the only link between the United States and Spanish America is Christianity; only in the Word of Christ may we meet and feel a common emotion; all the rest is but a tragedy of differences.

I repeat my desire that Grace may make clear and powerful your thoughts: clear, that confusion may find no lodgment among them; powerful, to sweep along with you vacillating souls.

Some day I shall be beside you in this work. Until then, I salute you and love you from this distance.

GABRIELA MISTRAL.

Montevideo, March 27, 1925

Señor Director
Don Alfredo Palacios,
UNIVERSIDAD DE LA PLATA.

Dear and Distinguished Friend:

I have read after a good deal of delay the letter which you addressed to the organizers of the Christian Congress of Montevideo. I was prepared to greet you personally on my way through Buenos Aires and to discuss with you, in the midst of that cordial atmosphere which you create about you, the ideas expressed in that letter! But my health has been broken somewhat by traveling and I am obliged to give up my plan to attend that great gathering of American teachers.

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Precisely because you mean much among those in our continent who are working in a common spiritual task, the declarations which you make concerning the educational assembly of Uruguay become very serious.

I do not deny a single word of what you say with regard to the aspiration of the United States to dominate in our continent. In the three years that I have been traveling I have come to the conclusion that this domination has two aspects. The first one is natural and one which is ~~the~~ almost involuntary. It is that could be expected from a country which is enormously large and which like a strong man, with great lungs, drinks in the air which rightfully belongs to others, and imposes upon them its commerce. I recognize that there is a conscious and deliberate attempt to direct the policy of our countries, drawing us further and further away from European influence which was until recently very strong among us, and which was less dangerous because of the distance and because it was exercised by several nations at the same time.

I have another profound conviction and that is that the men and institutions who have no honesty of purpose, ~~and~~ in Latin America, men who have venial purposes in commerce and writers who easily sell themselves, are the most efficient and most dangerous helpers of Yankee capitalism. They are slowly mortgaging our future and may

later on finish up their work, handing over to future generations countries which are in theory free but which are in truth handed over with all their riches in the power of North America.

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They form the purest, most attractive portion of the population of the United States, ~~xxxx~~ the part which really has a living national consciousness! They are poor employees who do not belong to the intellectual bourgeoisie of their rich country. Every year they travel over Europe ~~xx~~ collecting in all parts the best they can secure from institutions of culture. They are international workmen who are perfecting the human harvest. I have found them in every school of Europe, securing information in regard to most modern methods of education and setting up ties of friendship not only between the school masters but also among the children from Spain, to Switzerland and Italy. The great majority of these people are entirely altruistic; They have a heroic sense of life and they pursue their travels with but slight resources. I owe to my contact with them and to that which they have published a great deal of help and many splendid ideas.

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is visible in our countries, and it can be felt at every moment, an inferior kind of materialism which invades all the different activities of life. In literature it shows in the absence of heroic and human motives; in education it is marked by the absence of sentiment; in civic life by an absence of virtue and by political corruption.

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Pardon, my dear doctor, this long letter, whose principal purpose was to make reply to your own, but which is, nevertheless, the bearer of all my deep estimation for you and of my loyal affection.

Trusting that the solution of the Chile-Peruvian question may make it possible for you to make a journey to my country where you have friends who like myself feel a profound admiration for your great social work, I am, with kind regards,

Very sincerely your friends,

(Signed) GABRIELA MISTRAL

Findings 5th Club Regional Congress

RESOLUCIONES SOBRE LOS CAMPOS NO OCUPADOS.

m II--Como alcanzar los campos no ocupados.

Al tratar este aspecto de la cuestion nos encontramos en primer termino con la carencia de obreros, problema de suyo difícil de solucionar.

Este problema abarca dos aspectos en su parte negativa: Falta de hombres y falta de dinero para remunerar mejor a esos hombres llamados al trabajo. En consecuencia se necesita:

a)--Solicitar aumentar los fondos destinados a honorarios de pastores a fin de sostenerles con la dignidad de la vocacion.

b)--Llamar por campañas bien intensificadas y en ocasiones solemnes a nuestra juventud a consagrarse al servicio cristiano dedicando su vida al ministerio cristiano evangelico.

c)--Otro medio de aumentar los obreros para alcanzar nuevos campos es preparar y emplear inteligentemente obreros laicos voluntarios, ya sea para enviarlos periodicamente a los pueblos vecinos, sin emplearlos de lleno en el trabajo, o bien para colocarlos como pastores suplentes donde se haya formado un grupo de creyentes.

d)--Conviene recalcar la necesidad, siempre que el caso lo requiera, de no ocupar un campo sin un previo acuerdo con la Iglesia o Mision que el caso pueda requerir. Asi lo exige el respeto fraternal reciproco en el verdadero espiritu de cooperacion.

II-- Como alcanzar las clases cultas.

Para obtener resultados positivos en este trabajo conviene tener en cuenta algunos factores que bien considerados deben ser altamente eficaces, factores que posiblemente se puedan descuidar y olvidar.

a)--Es necesario tener mayor confianza en nosotros mismos, en nuestro mensaje, y en la suficiencia de la gracia de Dios la que nos ayudara en todo tiempo capacitandonos para la tarea de alcanzar la gran multitud de esa clase social y asi estar en contacto con la gente instruida.

b)--Se hace asimismo necesario el mayor esfuerzo posible para dar al obrero cristiano la mayor preparacion intelectual que le capacite con mayor eficiencia en proclamar las verdades del Evangelio de Jesucristo, adaptandolo a esas mentalidades mas altas.

III--Entendiendo que el trabajo cristiano para alcanzar a nuestras clases trabajadoras no descansa solamente en los pastores, sino con mas especialidad en los laicos, se hace muy necesario preparar a nuestros miembros, especialmente a los cuerpos de voluntarios que hacen campañas de evangelizacion en los cafes y plazas.

IV--Recomendamos que el Comité de Cooperacion Regional, siga con la investigacion y estudios de aquellas regiones no tocadas hasta la fecha, y formule planes para su ocupacion.

V--Este Congreso aprueba las conclusiones propuestas en Montevideo.

RECOMENDACIONES DE LA COMISION SOBRE LOS INDIOS ARAUCANOS.

I-- Que este Congreso aprueba las recomendaciones del Congreso de Montevideo, respecto de los indigenas del Continente en general, aunque, al considerar su aplicacion a la obra entre los araucanos, el Comité Regional de Cooperacion tendra que tomar en su consideracion especial las circunstancias que los difieren de las tribus de otros campos.

2-- Que este Congreso se adhira a las peticiones de la Federacion Araucana y demas instituciones indigenas, que Solicitan del Supremo Gobierno el cumplimiento estricto de las leyes dictadas a favor de su raza.

3-- Que este Congreso aprecia su apreciacion respecto de la obra de la Mision Araucana de la Sociedad Misionera Sud-Americana de Londres, de que han sido gratamente impresionados todos los que han visitado sus estaciones.

4-- Que este Congreso recomienda que al publicar definitivamente los informes presentados aqui y en Montevideo respecto de los indios araucanos, se tome especial nota de las observaciones hechas en el informe suplementario presentado por el Rev. Carlos A. Sadlier, misionero por 30 años entre ellos, y que se tome todas las precauciones de que los datos publicados sean tan exactos como posibles.

RECOMENDACIONES DE LA COMISION DE MOVIMIENTOS SOCIALES.

I-- Este Congreso aprueba las conclusiones propuestas y aprobadas en Montevideo.

II-- Se recomienda se abra en "El Heraldó Cristiano", una seccion "Movimientos Sociales", a cargo de un redactor competente en el ramo.

III-- Se aconseja establecer en los Seminarios un curso amplio de estudios sociales para nuestros futuros predicadores. Tambien se considera necesario, cursos, por diferentes medios, sobre estas materias para los que actualmente estan en el ministerio.

IV-- Se aprueba la obra feminista de las Sociedades de Mujeres Evangelicas.

V-- Teniendo en cuenta que el cristiano no ha perdido su derecho de ciudadania, ni es este incompatible con su fe, creemos que debe ejercer este derecho, pero sin formar agrupaciones evangelicas con fines politicos.

VI-- Se recomienda a los cristianos evangelicos colaborar con los redactores en la prensa del pais a fin de poder hacer ambiente favorable al cristianismo en estos circulos.

VII-- Se reconoce que el poco acercamiento que hasta ahora ha existido entre los elementos evangelicos y las organizaciones gremiales y estudiantiles ha sido perjudicial para ambos, y que es un deber ir hacia las fuerzas organizadas sin tomar en cuenta su ideologia social, para saturarlas del amor cristiano.

VIII-- Todo cristiano esta en el deber de esperar y trabajar por el advenimiento de un estado social en que abolidas las causas egoistas, desaparezca la explotacion del hombre por el hombre. Los cristianos estan en el deber de practicar los principios sociales en su vida individual para prestigio de la obra evangelica y a fin de que desaparezca la desconfianza con que las clases trabajadoras miran esta obra.

RECOMENDACIONES DE LA COMISION SOBRE LA IGLESIA EN LA COMUNIDAD.

I--Este Congreso recomienda que se de atencion esmerada a la preparacion de los futuros ~~maximos~~ ministros, procurando que los estudiantes hayan cursado los seis años de humanidades antes de ser aceptados en los seminarios, y dando toda clase de facilidades a los aspirantes para que adquieran esta educacion preliminar, ya sea en las escuelas superiores de las misiones o en los liceos del Estado.

II--A fin de que los ministros nacionales puedan dedicarse a las tareas de su ministerio sin preocupaciones que les perturben, respecto a las necesidades de la vida, a fin de que los jovenes que han alcanzado una buena educacion y tienen vocacion al ministerio no vacilen en ingresar a el, como asimismo reconociendo conforme a las Sagradas Escrituras que el obrero es digno de su salario, recomendamos que los salarios u honorarios de los pastores nacionales sean mas justas y satisfactoriamente mejorados. Como asimismo una mayor consagracion por parte de estos.

III--Recomendamos a las juntas de Misiones, que a la brevedad posible sustituyan las salas incomodas en que se congregan la mayor parte de las iglesias, por templos dotados de la estetica y comodidad indispensables para responder a las necesidades del pueblo y al honor de la causa que predicamos.

IV--Como en general las Escuelas Dominicales carecen de literatura adecuada para su desarrollo y propositos, recomendamos que las distintas denominaciones se unan mediante un comite a fin de producir literatura adecuada y original, y que trabaje en cooperacion con otros Comitees sud-americanos analogos.

V--A fin de propender ala educacion de los miembros de la iglesia, es muy deseable que se establezcan escuelas nocturnas donde se de enseñanza secundaria, por lo cual este Congreso recomienda su establecimiento.

VI--Este Congreso recomienda que se hagan esfuerzos especiales para difundir profusamente toda clase de literatura evangelica ya sea en forma de periodicos, libros o tratados.

VII--A fin de formar opinion publica contra los vicios y la injusticia, consideramos muy necesario que las fuerzas evangelicas procuren tener su representante en el cuerpo editorial de algun diario.

VIII.--En vista de que el acercamiento de la iglesia a las organizaciones de la comunidad constituye un problema muy complejo, recomendamos que a la brevedad posible, las distintas denominaciones celebren un Congreso nacional a fin de estudiar los problemas sociales del dia y ver modo de resolverlos.

IX--Considerando que en el pais hay un buen numero de niños desamparados, este Congreso recomienda que se establezcan, donde y de la manera que seama conveniente, un orfanatorio, lo cual sera seguramente el cumplimiento mas fiel de las palabras de Cristo: "Dejad los niños y venid a mi".

X--Considerando la obra esplendida que en los Estados Unidos hacen las iglesias llamadas "institucionales", y reconociendo que en nuestro pais harian una excelente obra, recomendamos su pronto establecimiento.

RECOMENDACIONES DE LA COMISION SOBRE MINISTERIO DE SALUBRIDAD.

Considerando que es deber de la Iglesia velar por la salud publica y cooperar en todo movimiento que tienda a la conservacion de las fuerzas vivas de la nacion y que apesar de lo que se esta haciendo a favor de la salud publica, hay amplia oportunidad para la labor de la iglesia evangelica, recomendamos:

- 1) -- Que se procure la preparacion especial de señoritas evangelicas de alta vida espiritual para que dediquen su vida a la obra de la salud publica.
- 2) -- Que las iglesias cooperen en la fundacion y sostenimiento de dispensarios y enfermeras, hospitales, casas de salud que presten su cooperacion a toda otra organizacion que trabaje en favor del niño, de la madre y de la integridad de la familia.
- 3) -- Que se procure la preparacion y uso de literatura sobre higiene, crianza del niño, pureza de vida, higiene del hogar y cuidado de la juventud.
- 4) -- Nos adherimos al plan propuesto de conseguir un experto en Higiene Social para estudiar y perfeccionar un programa adecuada para America del Sur.
- 5) -- Sugerimos que en cada centro se organicen comitees que hagan efectivos estos acuerdos en la Comunidad.
- 6) -- Reconociendo que en la mayoria de nuestro pueblo se desarrollan las enfermedades en una alta proporcion por la ignorancia, recomendamos se lleve a cabo un trabajo de ensenanza ambulante sobre Higiene Social por medio de las enfermeras en cada barrio de la comunidad, en conventillos y hogares menesterosos.
- 7) -- Este Congreso aprueba las conclusiones propuestas en Montevideo.

RECOMENDACIONES DE LA COMISION SOBRE PROBLEMAS RELIGIOSOS E SPOECIALES.

- I -- Aceptamos las conclusiones del Congreso de Montevideo.
- II -- Frente a las dificultades que se presentan donde hay campos ocupados por varias denominaciones, sugerimos la idea de comunicar estas dificultades a los respectivos Boards Misioneros para la cuidadosa seleccion de obreros destinados a estos campos y una recomendacion cordial acerca de la cooperacion y unidad en el trabajo general.
- III -- Recomendamos que se de importancia a la seleccion y traduccion al castellano, tanto de obras adecuadas a todas las cualidades mentales del pueblo y que encuentren interes tanto entre la gente de escasa cultura, como en las personas ilustradas, que se trate de propagar su lectura y que se trate de ponerla al alcance de todos por su precio.
- IV -- En la actualidad el desenvolvimiento intelectual se acentua en los paises hispanos americanos. Es necesario preparar pastores que sepan responder aun a los ambientes mas cultos.

RECOMENDACIONES DE LA COMISION SOBRE LA EVANGELIZACION.

I--Que los cultos de noche de los domingos sean con frecuencia dedicados a los inconversos, para lo cual se haran esfuerzos especiales para conseguir gran asistencia por medio de un programa atractivo y de mucha publicidad.

II--Que se hagan mayores esfuerzos para conseguir la conversion de los estudiantes de nuestros Colegios, mediante la oracion, obra personal y servicios especiales de evangelizacion, a los que podria llamarse algunos pastores.

III--Que se haga campanas de evangelizacion por medio de nuestros periodicos, con articulos especialmente encaminados a interesar, atraer y convertir al pueblo en general. Igual cosa se podria realizar por medio de una distribucion sistemática y sostenida de buenos tratados los que deben llevar una invitación a los cultos de predicación.

IV--Que se ponga en manos de los pastores libros adecuados para que ellos hagan circular entre personas educadas de la comunidad, a quienes es casi imposible alcanzar por otros medios, y que cada iglesia pudiera tener una biblioteca circulante para dicho objeto.

V--Que los pastores procuren intensificar el espíritu misionero entre los miembros de sus iglesias y todas sus organizaciones, para lo cual es preciso poner a su alcance abundante literatura cristiana.

VI--Que cada iglesia y local de predicación tenga al lado de la puerta un tablero que indique las horas de reunión, y una cariñosa invitación para asistir a los cultos.

VII--Que periódicamente se lleven a efecto conferencias en salas de obreros, teatros o carpas con el fin de alcanzar a personas que se resisten acudir a nuestros templos.

VIII--Que los pastores tengan un depósito de Biblias y que hagan propaganda para difundirla en sus pueblos y campos adyacentes.

IX--Que nuestros maestros y directores de Escuelas Dominicales tengan siempre en vista:

a)--Las oportunidades que la Escuela Dominical presenta para efectuar una intensa, continua y fructífera obra evangelizadora entre los niños y adultos, por medio del trabajo personal diario y colectivo.

b)--Que en este sentido se observen cuidadosamente los días especiales de Decisión, Concentración, Navidad, Resurrección, etc., que deberían ser, eminentemente días de provechosa evangelización.

c)--Que se intensifiquen, de la manera más eficiente posible, las predicaciones al aire libre, de modo que ellas se lleven a cabo continuamente, con la cooperación de todos los miembros de las iglesias, a fin de ~~prestar~~ prestigiar debidamente el evangelio.

RECOMENDACIONES DE LA COMISION SOBRE EDUCACION RELIGIOSA.

Esta Comision hace suya todas las conclusiones al respecto de la Comision del Congreso de Montevideo y recomienda sean aprobadas. Asi se acuerda consignarlas en el acta respectiva.

RECOMENDACIONES DE LA COMISION SOBRE LITERATURA.

Considerando de primordial importancia la obtencion y preparacion de literatura adecuada y adaptada a las necesidades de la obra evangelica en nuestro pais, sometemos a vuestra consideracion los siguientes acuerdos:

- 1)--Que las Escuelas Dominicales, las Organizaciones Juveniles y Ligas Infantiles continuen unidas en sus publicaciones, empeñandose en producir la mejor clase de literatura para las mismas.
- 2)--Es de necesidad que nuestras revistas y periodicos cuenten en todo momento con el apoyo entusiasta del pueblo evangelico para su mayor circulacion y prestigio. A este respecto recomendamos el empleo de agentes especiales para la difusion de literatura evangelica entre las Iglesias y en todo el pais.
- 3)--Reconocemos la ventaja de contar con un semanario que representa las iglesias Presbiteriana y Metodista unidas y recomendamos hasta donde sea posible la fusion con otros semanarios de la misma indole como beneficosa a la marcha del Evangelio.
- 4)--Recomendamos se modifique la presentacion de "El Heraldito Cristiano" seleccionando su material y transformandolo en revista ilustrada para su mayor aceptacion en todas las esferas de la vida nacional.
- 5)--Se hace necesaria la produccion inmediata de literatura de caracter espiritual, en forma de folletos y opusculos que tratan temas de actualidad, para edificacion de nuestras congregaciones y en respuesta a las demandas de la hora presente.
- 6)--Se deja sentir la necesidad de comentarios con exposiciones claras de las Escrituras y en forma seccionada para su mayor economia y utilidad.
- 7)--No hace falta una buena concordancia, libros que presenten las principales verdades del cristianismo desde el punto de vista evangelico; libros para la formacion del caracter y edificacion de la vida espiritual, y una buena historia eclesiastica. Urge tener obras que ayuden a la juventud a resolver los problemas de su vida.
- 8)--Nuestra causa carece de obras de caracter netamente nacional que sean el reflejo de nuestra historia y del sentir del pais en sus variadas manifestaciones.
- 9)--Con urgencia se reclama la publicacion de un himnario comun a todas las denominaciones evangelicas.
- 10)--Reconocemos la importancia de la libreria "El Sembrador", o casa de publicaciones unidas, y creemos que lo unico que justifica semejante empresa es la necesidad de ofrecer las mejores ventajas para la obtencion y difusion de literatura evangelica dentro y fuera del pais.
- 11)--Nos hacemos un deber en reconocer la importancia actual de la revista "El Amigo de la Juventud", y deseamos que ella alcance la mas amplia circulacion.
- 12)--Dadas las facilidades que ofrece nuestro pais sobre los demas de la America Latina, para la edicion y publicacion de literatura, recomendamos de den los pasos necesarios a objeto de que la futura Coda Central de Publicaciones Unidas sea establecida en Santiago de Chile.
- 13)--Manifestamos nuestra satisfaccion por la esplendida presentacion de la revista, "La Nueva Democracia", y, sin desconocer sus sobresalientes meritos nos permitimos sugerir que ella dedique una seccion especial a los problemas de la juventud y del hogar.
- 14)--Asimismo, con respecto a la "Revista Evangelica", editada en Santiago, nos agradaria verla empeñada en la dilucidacion de temas que tienen que ver con la defensa y exposicion de nuestra fe en contraste

con las creencias y practicas dominantes en nuestro pais. Una revista como la que nos ocupa deberia poder salir del estrecho circulo en que circula y sembrar la verdad en otras esferas intelectuales.

15)--Recomendamos que se nombre un Comité de Redaccion entre los elementos juveniles evangelicos de Santiago para dirigir una seccion juvenil en "El Heraldo Cristiano". Este Comité estara sometido bajo la direccion inmediata de los Directores de la revista.

16)--Se recomienda al Comité de Cooperacion se haga lo posible por establecer concursos para escribir obras de cierto genero determinado de las que son mas necesarias en America Latina, estableciendo premios como estimulo a los mismos.

RESOLUCIONES SOBRE EL TEMA DE LA COOPERACION Y UNIDAD.

1)--Reconociendo que existe en el pais un grupo numeroso de personas entre las clases cultas que se han apartado del catolicismo romano, pero que tampoco se han afiliado en las iglesias evangelicas, que sin embargo aceptan a Cristo y el cristianismo, recomendamos: a)--que en las ciudades grandes donde trabajen dos o mas denominaciones se unan en fraternal cooperacion con el fin de apartar y sostener un obrero preparado y competente para hacer este trabajo entre esas personas intelectuales mediante conferencias, estudios, discusiones, entrevistas personales etc, atento solo a conducirlos a Cristo.

2)--que con este fin las diversas denominaciones que cooperan en la obra entre los intelectuales, sostengan de comun acuerdo uno o dos juvenes nacionales, para que puedan ir a los Estados Unidos de Norte America a recibir una preparacion especial para dicha obra.

3)--que donde trabajan varias iglesias de distintas denominaciones, se forme entre los diversos obreros un especie de HOGAR social espiritual, donde los asociados por el comun interes en la obra del Señor, se reúnan periodicamente para ensanchar el compañerismo, estudiar la marcha de la obra en general, unirse en oracion, conocerse mas intimamente, y para la fraternizacion de las congregaciones, haciendo asi efectiva y eficaz la franca cooperacion.

4)--Recomendamos que se adopte como nombre generral entre las diversas iglesias que trabajan en el pais el de IGLESIA EVANGELICA, colocando entre parentesis el nombre particular de cada denominacion.

5)--Recomendamos asimismo se imprima en un folleto para ser distribuido entre los obreros indistintamente, el tema leído por el señor Turner, de la Asociacion Cristiana de Jovenes de Vaparaíso, titulado "Cooperacion".

6)--Recomendamos finalmente que en todos los trabajos de ensanchamiento por medio de la cooperacion entre las iglesias denominacionales se prescinda de toda diferencia doctrinal, dando todo el enfasis a la salvacion por Cristo para glorificar su nombre, e influir en forma decisiva en la conciencia de los que viven buscando la verdad.

RECOMENDACION DE LA COMISION SOBRE EDUCACION/.

Aprobamos en todas sus partes las conclusiones que sobre Educacion aprobó el Congreso de Obra Cristiana celebrado en Montevideo en el corriente año y recomendamos que en Chile se tengan en cuenta esas conclusiones para llevarlas a la practica en cuanto sea posible, pero con respecto a Chile agregamos las siguientes conclusiones:

1) --En vista de que los niños hijos de padres evangelicos son una minoria, en general, en nuestras escuelas primarias se recomienda estudiar las causas y hacer propaganda intensa para interesar a los padres evangelicos para que envíen a sus hijos a nuestras escuelas en vista del ambiente cristiano que en ellas predomina.

2) --Se recomienda a los colegios, Instituto Ingles, Colegio Americano y similares de señoritas que creen becas completamente gratuitas para concederlas a los niños y niñas evangelicos que den pruebas de capacidad intelectual apropiada y que den evidencias satisfactorias de espíritu cristiano, y continúen haciendo rebajas en los estipendios a los que puedan pagar algo y prueben merecer tales concesiones.

3) --Se recomienda la creación de cursos de cesteria, Carpinteria, Herrería, Panaderia, Apicultura y Avicultura en la Escuela Agrícola Bunster.

4) --Conviene que al lado de los colegios de niñas se creen escuelas profesionales para niñas, semejantes a las del Estado, en vista de que en estas hay cierto ambiente hostil en contra de las niñas evangelicas.

5) --Recomendamos que se nombre una Comisión de Profesores Evangelicos, de ambos sexos, que estudie la organización de la Educacion leída por el relator Victoriano de Castro G., en el Congreso Regional de Santiago, e igualmente estudie la creación de una mesa directiva de Educacion Protestante Interdenominacional bajo el plan propuesto por el Director del Colegio Americano de Concepcion, señor W. A. Shelly, que también fue leído por el referido relator en el Congreso Regional de Santiago de Chile.

6) --También se recomienda propender en lo posible a la formación de profesores de ambos sexos y la creación de nuevas escuelas evangelicas con edificios y material apropiado, y con sueldos convenientes para los profesores.

7) --No creemos que se debe esperar que nuestros colegios se sostengan completamente a sí mismos.

8) --Recomendamos que nuestros colegios adopten programas de estudios que equivalgan o superen los programas del Estado, y que jamás se pierda de vista la gran verdad de que estamos aquí para educar cristianamente y no solo para instruir a nuestras alumnas.

9) --Recomendamos finalmente, que nuestros colegios se unan para desarrollar cursos de estudios que merezcan la aprobación de las autoridades universitarias para que sean válidos nuestros exámenes.

RECOMENDACIONES DE LA COMISION SOBRE RELACIONES MISIONERAS.

1)-En vista, a)-de que los ministros nacionales y extranjeros tienen las mismas capacidades para el trabajo evangelístico y administrativo; b)-de que constituye un justo reparto de las responsabilidades y dirección en la obra, y c)-de que desarrolla la capacidad administrativa de los obreros nacionales, este Congreso recomienda que los ministros nacionales y extranjeros tomen igual participación en la administración de la obra en general.

2)-Reconocemos que los misioneros tienen derecho a una remuneración especial y superior a la de los nacionales, pero, al mismo tiempo consideramos que estos deben recibir un honorario más equitativo que al presente, por tanto recomendamos que las diferencias entre ambos sueldos sean aminoradas cuanto sea posible.

3)-Considerando que la vez de los misioneros sería de mucho valor en las iglesias en el sentido de que piensen en remunerar de una manera justa, equitativa y bíblica a sus pastores nacionales, recomendamos que así lo hagan.

4)-Recomendamos que las resoluciones del Congreso de Montevideo sean adoptadas por este.

CONCLUSIONES DE CARACTER ESPECIAL.

El Congreso de Obra Cristiana reunido en Santiago desde el 21 al 26 de Abril de 1925, tiene el honor de llevar al señor Ministro de la Guerra, la siguiente solicitud:

"Que en la nueva Legislación que actualmente se elabora, se sirva incluir una disposición por la que se exima del servicio militar obligatorio a los pastores y a los estudiantes de los seminarios evangélicos.

Demás esta declarar que el motivo que le induce, hacer esta petición, no carece de patriotismo, sino que se desea que se dediquen con toda libertad a servir a los más altos intereses morales y de beneficencia del país, tanto en tiempo de paz como en la guerra."

2.-

Recomendamos que en adelante la generación de los Comités Regionales de Cooperación, sus miembros sean nombrados en carácter oficial por los organismos denominacionales y otras Corporaciones. Estos reunidos se organicen formalmente haciendo los nombramientos respectivos de su directorio. Creemos que de otro modo se perjudica la acción de los nacionales en los altos estudios de los problemas de las iglesias y de sus propios países.

FINDINGS ON OCCUPATION

I. South America holds a large and rapidly growing place in the life of the world. Capital and people are pouring in from the older and overcrowded countries to develop its immense natural resources and occupy its fertile plains. There exist here all the conditions that make for great movements and great consequences to humanity. The wisest development, therefore, of the political, economic and social life of the continent, as well as its impact on the world, make imperative that South America shall be enabled to have the highest spiritual development. The great problem of both continents, north and south, is a religious problem. While on the one hand the masses have inadequate opportunity to rise out of their deep economic, intellectual and spiritual poverty, the directing classes remain largely indifferent to religion as a vital factor in human progress.

There are not wanting, however, signs of great promise. Recent years have witnessed in some of the countries extraordinary progress in democracy. There are abundant evidences of a new idealism, particularly amongst the educated youth. There is a new sense of responsibility on the part of the directing classes in most of the countries. A significant social awakening is stirring great sections of the people, especially the industrial classes, and there is a new responsiveness, on the part of a growing and influential group, to Christ and His program for humanity. These new signs add urgency to the problem confronting the Christian forces in South America.

The forces as yet at work in South America are wholly inadequate to the largeness and especially to the urgency of the task. Not only are large areas almost completely devoid of spiritual ministrations, but great groups of society are given little opportunity to come into contact with vital religion. We would urge the importance of greatly strengthening the evangelical forces of the continent. Especially do we feel that the time has come for increased emphasis on intensiveness in the cultivation of the Latin American field. That so much of spiritual result has been achieved with so little of material equipment is a distinct evidence of the Divine approval of the evangelical work. We are deeply of the conviction, however, that the providential indications now point toward emphasis on qualitative rather than quantitative effort. So thoroughly do we feel this that we would look with favor upon the concentration of our extended lines of occupation upon the points where the highest quality of work can be done.

The peoples of South and North America absolutely require the ministry which Christianity has to offer, and the ever-growing place of these countries in the life of the world makes it imperative that they be adequately furnished with the forces that make for the establishment of the Kingdom of God on earth.

II. The Congress would strongly recommend that societies, in occupying fields, should accept responsibility for the entire population of their respective areas, having consideration for all groups of society, except in cases where specialized service for some distinct class is obviously wise and necessary.

III. The Congress would draw attention to the fact that occupation of a given territory should involve acceptance of responsibility for the full development of the work in the area. When a Society or Church finds that it may be unable to fully occupy the territory within a reasonable

period, it should invite the cooperation of others. When any question arises as to the full occupation of a territory, the matter should be referred to the Regional Committee.

- IV. The Congress finds that while the large cities are becoming reasonably well occupied, interior towns and country districts are largely neglected, even in countries like north Brazil and Argentine where evangelical work has been long established.
- V. As plans are being made by societies now in Ecaudor for the evangelization of the populstion, including the Indians, this Congress recommends that Ecuador be no longer referred to as a wholly unoccupied field, in respect to evangelism.

FINDINGS ON THE INDIANS

- I. The Congress is impressed with the work being done by some of the Governments, notably that of Brazil, for the economic and social welfare of the indigenous races. It feels strongly, however, the urgency of ~~the~~ auxiliary work by evangelical agencies for the Indians, with a view to training them to become self-supporting and self-respecting citizens of their countries, and in order that they may share with their fellowmen the full blessings of Christianity.
- II. The Congress recommends that the Regional Committees on Cooperation appoint Indian Sub-committees which will work in close cooperation with the Committee on Cooperation in Latin America and with the Indian Commission which was recently organized in the United States.
- III. The Congress recommends that mission centres for work among the uncivilized Indians should be established at points to be determined as suitable by the Regional Committees, and that these centres should be adequately equipped for extending their service into the surrounding territory.
- IV. The Congress would recommend that missionaries to the Indians, in the interests of understanding their problems as well as to win their confidence and be able to effectively express the Christian message, should:
 - (a) Acquire the native tongue;
 - (b) Where permitted by law, live among the people;
 - (c) Bear in mind that while industrial, medical, agricultural, educational and social work are urgently necessary, the Indians' fundamental problems will never be permanently solved without helping them to a vital faith in Christ.
- V. The Congress would recommend that missionaries to the Indians give special attention to raising up from amongst the converts a native ministry.
- VI. The Congress would place upon the heart of the national churches the burden of responsibility for Christian work on behalf of the Indian races, and would urge that they seek in this service an outlet for the consecrated activities of their young people.

FINDINGS ON EDUCATION

- I. We recognize the great educational advance of recent years all over South America, and yield ungrudging admiration for the administrative pedagogical and material efficiency of various national school systems. The ready acceptance by many school officials of every worthy educational innovation, whatever its origin, and the increasing participation by South Americans as well as North Americans in the present-day effort to exalt the social and democratic functions of the school, should be most suggestive to us and constitute international ties of high value. We realize that it behooves our evangelical educational institutions to give convincing proofs of their loyal cooperation in the educational programs of their respective countries. We therefore recommend that each institution study in what ways, if any, it can still further approximate the government system of teaching and national ideals in education, or make a contribution thereto, consistently with its fundamental aims.
- II. Every evangelical institution, just because it is a Christian school, should be as nearly as possible a model school in its area, in equipment, methods and teaching staff. Some of our schools have measurably approached this ideal and are the best schools available in their communities. In general our schools have done a great work and have won for themselves a high place in the estimation of the people. But in many schools our missionary teachers are too often untrained for their specific tasks and overburdened with administrative details; and the buildings, equipment and grounds of the schools are inadequate. We find that these deficiencies, wherever they exist, are prejudicing our educational status and should be removed through the provision of adequate resources.
- III. Recognizing the important part that has been played by South American leaders in international thinking, and noting that in certain centres there are definite scholastic methods of stimulating such thinking, we heartily approve all educational programs and activities that will develop effective friendship with other peoples.
- IV. Recognizing that eventually the ^{evangelical} ~~Christian~~ work in each South American republic will be under the control of the nationals, we recommend that each school carefully work out and adopt, as rapidly as may be found wise, a system ~~developing~~ educational leadership by nationals, and tending toward eventual complete control.
- V. Facing the difficult educational problem presented by extensive unoccupied rural areas in every nation, and realizing that only simple steps toward its solution are at present practicable, we recommend:
1. That groups of believers make every possible effort to establish elementary schools in the districts where government schools are not available.
 2. That simple teacher-training courses, adapted to these conditions, be created in order to prepare local teachers who will not hesitate to serve such communities
 3. That the farm school is in general the type best suited to to meet these needs.

- VI. We heartily approve the modern emphasis given to the social importance of the school and recommend that all our institutions take every advantage of their opportunities to engage in extension work and community service.
- VII. We recommend that the educational forces give careful study to the problem of normally integrating sex-social education in the educational scheme with a view to promoting the fullest and soundest development of personality and character, increasing individual happiness and conserving and advancing the welfare of society.
- VIII. We observe the close correlation between the success of our educational institutions and continuity in leadership; and note the lamentably frequent changes in this respect among the teachers from North America. We therefore urge that the Candidate Departments of the Boards take more care to acquaint candidates with the general conditions and academic standards on the field, ~~and~~ at the same time urging upon them the importance of continuity and length of service.
- IX. We note with approval that in a number of areas there are regular interdenominational educational conferences in which an attempt is made to study scientifically the local educational situation. Recognizing the importance of such conferences for the stimulating of interest and efficiency among teachers, and recognizing the responsibility we have assumed in our educational work, we recommend that an attempt be made in other areas as well to set up such conferences
- X. We note the success, in certain areas, of the system of local advisory committees for the better administration of our schools, made up of nationals and members of the foreign communities, as well as representatives of the societies concerned; and recommend that the system be tried in other centres.
- XI. We recommend that each institution/try to prolong its relationship with its old students through organized contacts of a social, educational and spiritual nature; and that, on the other hand, the attempt be made to give the alumni some share in the development, support and control of ~~such~~ ^{The} schools.
- XII. Recognizing that the preparation of Christian workers in their normal environment is a highly important objective in our educational work, we recommend the maintenance in the area of each Regional Committee of at least one Bible School or Theological Seminary.
- XIII. We also recommend that consideration be given to the needs of University students especially in regard to student hostels and recreation centres.

FINDINGS ON EVANGELISM

- I. There is universal recognition of the transformation of individuals and families by the power of the Gospel as it is being presented in its simplicity.
- II. It is essential to awaken and stimulate an interpretation and application of the Bible and of Jesus Christ on the part of the individual through personal experience.
- III. ^{the} Individual ^{presentation of Christ} ~~propaganda~~ in personal contact with men, especially in time of their trouble, constitutes the most efficient means of evangelization, and every member of the Church should have his part in this great work.
- IV. ~~Congregations must be established not only in the cities but also in the country, including the far interior, teaching always the whole Gospel of the New Testament in its simplicity and purity.~~
- V. The Church should lend its support in every possible way to movements of social uplift, ~~assuming its responsibility in the overcoming of all that hinders the Kingdom of Christ,~~ recognizing that the justice of God through Jesus Christ alone offers the solution of all problems of life, both individual and social.
- VI. There has been ^(the) exaggeration in the criticism of the South American pulpit in regard to the emphasis placed on dogmas. The Church's first responsibility is the presentation of the great truths of Christianity, independent of the terms which may be used for designating this type of teaching.
- VII. The use of volunteers in evangelistic work should be encouraged in every possible manner, and they should be trained as much as circumstances will permit, ~~but we believe that the employment of paid workers of only equal or slightly superior preparation to such volunteers should be discouraged, as tending to diminish this most valuable source of assistance.~~ ^{The ordination of ~~such~~ unprepared workers is in general to be deprecated.}
- VIII. Argumentative discussion should in general be avoided, but when conducted in an elevated and dignified manner, it undoubtedly has its place in South American evangelization. Generally the press, and not the pulpit, offers the appropriate opportunity for this service.
- IX. The methods of evangelization should be adapted to the time and place without affecting the principles of pure Christianity.
- X. The immense service rendered by ^{evangelical} ~~Christian~~ hospitals, doctors and nurses in evangelization is worthy of our most earnest attention and heartiest support.
- XI. An increase of the circulation of the Bible is indispensable to ~~the evangelical propaganda and evangelistic work of evangelization.~~
- XII. It is urgent to strengthen and expand Sunday-school work, perhaps the most fruitful branch of evangelical effort.

Substitute the paragraph attached

- XIII. We would record our conviction as to the value, directly and indirectly, of our evangelical schools as evangelistic agencies.
- XIV. Since the ministry is the key of the evangelical situation, we recommend that ministerial preparation be improved in every possible way.
- XV. The time has come when the evangelical forces of South America can and ought to cooperate in a plan of a continent-wide evangelistic campaign. Toward this end, all forces should work together, and as far as possible the effort should be international, and should be brought about through the cooperation and common action of the various Regional Committees; and ~~Dr. Erasmo Braga, Rev. George P. Howard and Rev. R. B. Elmore~~ are appointed a Committee to forward the matter.

and the presidents and secretaries of the Regional Committees

EVANGELISM

- IV. The primary objectives of our Christian work in South America are (a) to lead souls to Christ and (b) to organize them into congregations and as soon as possible into self-propagating, self-supporting and self-governing churches. Such congregations and churches must be established not only in the cities but also in the country, including the far interior, teaching always the whole Gospel ~~of~~ ~~the New Testament~~ in its simplicity and purity.

FINDINGS ON SOCIAL MOVEMENTS

I. The Congress would express its deep interest in all movements, tending toward the application of the principles of Christ, for the improvement of the physical, mental, moral and social habits and standards of the members of the community and their environmental conditions and influences. There are many such movements seeking to raise the level of individual and community life.

II. Recognizing the importance of cooperation with the government forces and with other institutions in a study and solution of such social problems as child welfare, personal and domestic hygiene, public health, housing, wholesome recreation, civic responsibility, alcohol, gambling, prostitution, illiteracy, &c, it is recommended:

- a. That each church make a study of its district and the conditions therein existing.
- b. That existing theological and normal schools add to their present curricula courses for the training of leaders for social work.
- c. That each of the Regional Committees appoint a sub-committee on Social Service for the study of its field, and to outline a program of action.
- d. That the Chairmen of these sub-committees constitute a Latin-American Committee to coordinate and promote the work.
- e. That the Committee on Cooperation in New York provide in its budget, when possible, for the selection and support of a competent specialist for the work of this continent, including office and traveling expenses.

add f - an in following page
III. It is recommended that the churches give special attention to cooperation with local movements for temperance, furnishing leaders so far as possible where they are lacking; and that at least an annual sermon on temperance be preached in every church, and that pastors urge church members to become total abstainers.

evangelical
IV. Since Christ Himself made no unequal distinctions between men and women, the Christian forces should educate public opinion to stand squarely for equal rights and duties of men and women before the law, and for an equal standard of morality in its highest interpretation.

V. It is urged that special study be given to the problems of immigrants (particularly in Argentina and Brazil) with reference to securing for them a wholesome environment and suitable opportunities for economic, social and spiritual development.

VI. We rejoice in the growing social idealism of the University students of South America and the devotion they have shown in the practical application of their ideals, and recommend that the churches take steps to establish closer working relationships with them in the solving of the social problems of the continent. It is also recommended that consideration be given to the needs of students, especially in regard to student hostels and recreation centres.

In. to Education Section

VII. We recommend to all the Christian forces which are at work on the American Continent that they make a study of the causes and cure of war, and that they both work and pray unceasingly that the spirit of peace and the practice of justice may eliminate from the world, once and for all, the terrible curse of war.

ambat of humanity

VIII. Christ calls us to universal brotherhood. Peace in industry and among the nations, economic security for all, the elevation of the ~~unprivileged~~ classes, the development of backward races, the enrichment of all peoples by the free interchange of scientific and spiritual discoveries, the complete realization of our highest human possibilities-- all await the recognition and practice of universal brotherhood. We therefore call upon all Christian forces to purge their hearts of all suspicion, prejudice and selfishness; to begin now to trust all men as brothers; to foster the spirit of good will in schools and churches by voice and by pen; to challenge all sources of discord between national and international groups; to establish such personal contacts with men of different faiths and social status and national affiliations as shall become a leaven of brotherhood all over the continent; to study sympathetically the activities of men and women in other lands, in order that knowledge may banish suspicion; to become leaders at home in the development of a conscience whose touchstone is the Golden Rule of Christ.

f That where government forces hold their meetings in the interests of Sunday, our Evangelical churches should bear their testimony with regard to the right observance of the Lord's Day.

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FINDINGS ON MEDICAL MISSIONS & HEALTH MINISTRY

- I. While recognizing the existence in some cities of good hospitals, well-trained physicians and modern clinical facilities, we recognize the need of providing such health service in rural and other districts. Christ healed, taught and preached. Can we afford to omit one of the means which He used? Why should medical work be established in South America? Because tens of thousands of lepers on this continent challenge Christianity; because huge tracts in some Republics are without a medical man; because many towns have no medical attendance, or, at best, the visit of a physician once or twice a year; because in a city of approximately a million inhabitants there is no children's hospital or special care for tubercular patients; because in at least one country six out of ten children die before reaching the age of two years.

In order to help to remedy these conditions, it is recommended that there should be put into the field, under interdenominational auspices, a highly-trained medical and health specialist for the following purposes: to make a thorough study of medical and health conditions on the South American continent; to formulate a far-seeing, comprehensive policy and program of development in health education on the basis of the study made; to serve as expert adviser on these matters to the Church Boards; to cooperate with the national health forces in extending their program and propaganda to the neglected masses, and to train the missionary forces on the field for the work of health education, and to foster the training of ~~Christian~~ *evangelical* nationals for the service of health promotion.

- II. It is suggested that a Committee be appointed to confer with representatives of the Rockefeller Foundation working along the line of nurses' training in Rio de Janeiro, with reference to the cooperation of the evangelical forces in extending such training of nurses to other centres and regions.
- III. It is urged that the several Mission Boards, independent of any joint action, study thoroughly their respective fields and resources with reference to their responsibility for the extension of medical and health service.
- IV. The Congress is glad to have heard that representatives have been appointed in South America by the American Mission to Lepers, and recommends that ~~Christian~~ workers throughout the continent cooperate with this institution and furnish ~~them~~ *it* with all the information available.

Evangelical

FINDINGS ON THE CHURCH IN THE COMMUNITY

- I. Inasmuch as the so-called "individual" and "social" Gospels constitute two essential and complementary aspects of the Gospel of Christ, we consider that no Christian Church fully discharges its Mission unless it ministers to human welfare in both a physical and a spiritual sense.
- II. Up to the present time, very little has been done by evangelical congregations in South America to study the special needs of the communities in which they are placed. We recommend, therefore, that whenever possible community surveys be made, and pastors urged to ask themselves and their people how best they can serve the community in the midst of which they live.
- III. One of the chief difficulties in the way of aggressive Christian effort in South American countries is the absence of Christian public opinion. In view of the fact that the mind of Christ cannot be realized on moral, social and economic questions without the cooperation of a healthy public opinion, we urge the churches to take all possible steps to foster the growth of such opinion.
- IV. Considering the fact that South America is lacking in agencies that quicken the public conscience on great moral issues, and that in consequence of that fact a greater responsibility devolves upon the Christian pulpit, we recommend that pastors be requested to preach special sermons from time to time on live moral questions in the life of the whole community.
- V. We recommend that a series of books be prepared in Spanish and Portuguese, dealing with the social implications of the Christian Gospel, and that among these books should figure the translations of selected biographies of men and women who gave their lives to the service and uplift of others.
- VI. In order to stimulate and guide interest in the social aspects of Christianity, Mission Boards would do well to express themselves on this subject to their representatives on the field, and so contribute to the formation of a unified current of opinion among missionaries and national pastors.
- VII. We recognize the importance of agricultural missions as a form of community service and recommend that such missions should, either through direct effort or by means of organized agricultural societies, promote community life by holding annual fairs which should represent the interests of the whole community. Such Missions should also promote, wherever possible, community houses and centres.
- VIII. In order that pastors may be in a position to give the necessary leadership in community enterprises, we recommend that courses in Social Science form part of the curriculum of all Theological Seminaries.

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FINDINGS ON RELIGIOUS EDUCATION

1. It is declared to be the sense of the Congress that our educational objectives, materials, methods and personal relationships should be brought into fullest harmony with the mind and spirit of Christ.
2. It is the judgment of this Congress that the principle that education in religion is brought about fundamentally by activity in the religious life even more than by instruction about it should be brought into the controlling position in all our religious education.
3. It is recommended that special emphasis be placed upon the importance of the following agencies for the training of teachers and leaders:
 - (1) Standard Training Schools
 - (2) Short Training Conferences
 - (3) Summer Schools of Religious Education
 - (4) Community Training Schools
4. It is recommended that the regional Committees on Cooperation in Latin America (viz. Brazil, River Plate, Chile, North Andean, and Northern South America) each appoint as a sub-committee a Regional Curriculum Committee which shall be representative of the various denominations at work in the respective regions. Each Committee shall elect its own chairman. The Chairmen of these several Regional Curriculum Committees shall constitute a Central Curriculum Committee, to be in correspondence with British and North American Advisors (Joint Advisory Committee on Materials and Methods of Religious Education on the Foreign Field). The Central Curriculum Committee together with the several Regional Curriculum Committees shall be authorized:
 - (1) To make a thorough study of the existing programs of religious education in all types of local Churches, including week-day religious education, and to formulate a comprehensive, inclusive program of religious education for the local Church.
 - (2) To re-examine all existing curricula and materials for religious education in the local Church, and
 - (a) To develop as far as possible out of existing materials a temporary curriculum for the agencies of religious education as they now exist, indicating what supplementary material is necessary.
 - (b) To outline on the basis of the conclusions reached under (1), above, a new and comprehensive curriculum of religious education for the local Church and its agencies which shall make provision for all the elements of a complete program, including provision for leadership training.

- (3) To re-examine all existing curricula for religious education in day and boarding schools and after widest possible counsel to outline new and comprehensive curricula.
5. The requests for supplementary material for the temporary curriculum and the outlines for new and comprehensive curricula for the local Church and its agencies and for the day and boarding schools shall be referred to the Committee on Cooperation in Latin America with the request that it provide for its production.
6. It is recommended that some central agency, to be designated by the Committee on Cooperation, shall be requested to assemble data upon plans and methods of stimulating and improving religious education in the home and distribute this information widely and to make recommendations to the Committee concerning additional literature needed.

FINDINGS ON LITERATURE

- I. That this Congress invite the attention of the Mission Boards and Christian Churches to the unique opportunity and immense value of the printing-press as an instrument of evangelism, through which our message may be carried to every part of the continent and adapted to each class of society, excepting only the wholly illiterate.
- II. That this Congress recommend that each Mission body appropriate annually for the production and circulation of evangelical and evangelistic literature a fixed sum, aiming to reach one-tenth of its annual budget.
- III. That the original literature required ought to be prepared largely, if not exclusively, by nationals.
- IV. That translation into Spanish and Portuguese ought to be characterized by adaptation to the circumstances and mental states of the Latin-American peoples.
- V. That it would be desirable to promote literary prize contests to stimulate authorship and create a native literature presented preferably in story form, on such themes as: The Social value of the life of Christ; the principles of Christian truth; the fruits of toleration; liberty; Christian citizenship, &c.
- VI. That this Congress invite the attention of those who are producing evangelical literature to the desirability of avoiding in book titles, wherever appropriate, and in Publishing House names, terms which suggest an ecclesiastical or even a religious bias.
- VII. That this Congress recommend to the Committee on Cooperation the production of a descriptive catalogue of all available evangelical literature, to facilitate the selection of suitable books by those who reside where there is no evangelical book-store.
- VIII. That this Congress recommend to the Committee on Cooperation the appointment of a Publications Secretary who has had experience in this department of work on the field, to act as a liason officer between the book centres and publishers, to promote the production and circulation of Christian literature in all its forms, and to advise on the details of economic publication, suitable presentation and place of production.
- IX. That this Congress recommend to the Committee on Cooperation to investigate the possibility of gathering a conference of evangelical editors and book-store managers of both cooperating and non-cooperating bodies, to confer on the practical problems of securing a wide circulation for our literature, and if it be possible, to arrange for the calling of such a conference.
- X. That on the occasion of any future Congress similar to this now in session, every effort should be made to obtain the presence of the editors and book-store managers dealing with evangelical literature, so that these may confer together on their special problems.
- XI. That this Congress recommend that measures be taken through the Committee on Cooperation to obtain precise data concerning the annual

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turnover of evangelical literature in each centre, of the capital invested, and all such statistics pertinent to the financial aspect of this department, and place this information at the disposal of the Mission Boards, book-store managers and book publishers to whom it is of interest.

- XIII. That the Congress reply to the cablegrams received from the British & Foreign Bible Society and Mr. Stephen J. Menzies, thanking them for their generous offers of special editions of the Scriptures, and we suggested that the 50,000 copies of Gospels provided by Mr. Menzies be distributed by the Regional Committees.
- XIII. This Congress agrees that the results of long experience prove conclusively that the Bible has an important function as an evangelizing agency in areas untouched by organized Christian communities.
- XIV. This Congress represents to the Bible Societies that under the changing conditions in South America, it is desirable that the selling-prices of the Holy Scriptures be readjusted as occasion offers, so as to recover, as far as possible, the cost of production and distribution.
- XV. We believe that in the matter of translation the work can be best done by means of collaboration between two persons, one of whom possesses the original language and the other the one into which the book is being translated.
- XVI. In view of the confusion arising from the circulation of different versions of the Bible in both Spanish and Portuguese, this Congress would recommend to the Bible Societies the desirability of the circulation, in each of these language areas, of a single version. We recommend also to the Societies that they confer with national leaders in Latin America with regard to the wisdom of such a revision and adjustment of present translations as will secure this result.

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FINDINGS ON RELATIONS BETWEEN FOREIGN & NATIONAL WORKERS

- I. Some of the difficulties ~~of understanding~~ which at times have arisen between national and foreign workers have been the consequence of early missionary inexperience on the part of both foreigners and nationals. As regards new missionaries coming to the field today, this situation may be largely avoided by means of instruction given to new missionaries before and after reaching their fields of work. Toward this end we recommend:
 1. That the appointments for any field be made with sufficient antecedence for the due preparation of the missionaries.
 2. That the missionaries begin in their own country courses of general phonetics and the geography, history and psychology of their respective fields.
 3. That the first year on the field be spent in the study of the vernacular, preferably in some language school where there are associated courses. Particular attention must be paid to the history, traditions and geography of the country. Where there is no such school, the new missionary should devote himself especially to a careful study of the language.
 4. That great care be taken to send out to mission fields men and women who shall be able to adapt themselves to the circumstances of the place and the temperament of the people.
- II. The "modus operandi" adopted by the Missions and the Presbyterian Church of Brazil gives a solution for all cases in which the organization is national and complete as to its autonomy.
- III. For the churches which prefer the regimen of foreign connection, the plan of cooperation that has been adopted by the Methodist Episcopal Boards seems desirable and workable; however, more consideration should be given to the national workers within the limits of this plan.
- IV. The contributions given by the Missions towards the national work should not be given directly to the individual national worker, but to the national church or to the highest financial authority responsible for the work.

FINDINGS ON SPECIAL RELIGIOUS PROBLEMS

- I. In order that Christian workers in South America may be in a position to identify themselves as closely as possible with the national life and understand national problems and aspirations, we recommend that special opportunities be afforded them for the study of Roman Catholicism and of South American history, literature and sociology.
- II. In view of the misconceptions prevailing in South America with regard to the true nature of religion, and the rooted prejudices which in consequence of these misconceptions characterize the attitude of multitudes of people towards the liturgic aspect of Christianity, it appears to us desirable that the "conferencia sin culto" should be employed as a recognized method of evangelism when by so doing the Gospel could be presented to people for whom the ordinary type of religious service is without appeal.
- III. In view also of the fact that there exist in all large centres groups of people belonging especially to the educated classes who, while ~~interested in Christianity in a general way~~ being sincere Christians or being interested in Christianity in a general way, are not disposed to associate themselves with any of the existing churches, we recommend that specially prepared men be set apart to work with these groups with a view to leading them to a full experience of Christ, and by gradual and natural stages lead them to a full outward expression of their faith.
- IV. In order to deepen the consciousness of sinⁱⁿ the minds of the people, we recommend that very special attention be given to the presentation of moral and social obligation in the light of the principles of Jesus Christ, so that each one may judge himself in accordance with the mind of Christ and recognize his personal guilt and responsibility, and so be led to seek divine strength to enable him to fulfil his duty.
- V. We consider that the propagation of spiritism and theosophy in several South American countries, together with the new interest in the religious problem which has been noted in this Report, are evidence of a reaction against materialism and of a deep-seated sense of loneliness and desire for spiritual companionship, and that this constitutes a call for a fresh interpretation of the place that belongs to Jesus Christ in all constructive thought on human problems and of His sufficiency to meet all the yearnings of the human heart.
- VI. We further consider that the present moment calls for a fresh presentation of the cross of Christ, not so much as a symbol of the Master's fate, but rather as a symbol of His triumph over the forces of organized evil, and at the same time as the symbol for every Christian of wholehearted loyalty to God and truth, and of death to every unworthy passion and ambition while he lives for the coming of God's Kingdom on earth.

Coop + Unity

To be added at the end of § 7

That all the denominations
in student communities unite in the
support of a man prepared and competent
to minister to this group, that is, to the
intellectual class.

Mr Turner

FINDINGS ON COOPERATION & UNITY

- I. This Congress calls upon all believing Christians of South America continually to remember that we are the body of which Christ is the Head, and that loyalty and devotion to our Head will keep us in the bonds of the closest fraternity. We will therefore ceaselessly seek the Unity of the Spirit in the bonds of love. In all matters, when not of the same opinion, we will "agree to differ" but resolve to love".
- II. Giving thanks to our Divine Lord for the measure of success that has attended our cooperative undertakings all over this Continent, we increasingly recognize the value of these joint efforts and will promote such causes wherever possible.
- III. For deepening the sense of fellowship we recommend:
 - (a) The united use of the "Week of Prayer", with a program suited to our needs;
 - (b) The frequent use of the columns of the Church press in explanation and illustration of the duty and value of cooperation.
- IV. Recognizing the large value of personal contacts in creating goodwill, we would earnestly ask for the acquiring of grounds and equipment suitably located for the holding of Summer Conferences, for study, worship and play.
- V. But above all, we would urgently press the matter of the appointment of a full-time Secretary of Cooperation for Spanish South America.
- VI. We recommend that definite steps be taken by the Committee on Cooperation in Latin America to secure a common evangelical Spanish Hymnal for South America and the neighboring lands, and that such a Hymnal be provided in Portuguese also.
- VII. For the large possibilities it holds for the intellectual classes, we would ask again for the creation of an annual lectureship for the Christian interpretation of the great questions of the day.
- VIII. We would carry into all the separated activities of the Churches a heart of intercession for all our fellow-believers, so that our own separate endeavors may come to be felt and known as but parts of the common task.
- IX. We would urge the development of higher-grade Union Seminaries, wherever possible on an international basis, with Schools of Social Science and Languages, in which new missionaries could secure special training for their work. *connection with* *can*
- X. There are certain special fields that call for cooperative work, such as (a) work among the Indians, (b) medical and agricultural work, and (c) the approach to students and the professional classes.
- XI. We would encourage the creation of centres for cooperative publica-

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add Spanish hymnals
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tion, and the maintenance of union book stores, common periodicals, &c., and the cooperative provision of satisfactory Biblical maps.

- XII. This Congress advises that the Churches should be known under a common name, the denominational name being placed in a parenthesis following, so that the name would read, "The Evangelical Church of Brazil (Presbyterian)", "The Evangelical Church of Brazil (Methodist)" &c.
- XIII. We would recommend the creation of Mission Councils and the federation of National Churches, wherever possible.
- XIV. We recommend that the Regional Committees and other cooperative organizations of the Churches in South America should give studious attention to the labor problem and to other social and economic movements which affect the work of the Church of Christ.

XV. [not attached]

XV

Realizing the great value to our evangelical churches of the young people, and being desirous of ^{bringing into helpful relations} consolidating the various religious societies for young people, we recommend the linking of these societies in one general federation, as in Mexico

X //
Conscientes del gran valor que tiene la juventud para nuestras Iglesias, y deseosos de poner en beneficio ^{estas} ~~estas~~ relaciones mutuas las varias sociedades religiosas para jóvenes, recomendamos ~~la~~ el enlace de estas ^{Batallas} ~~sociedades~~ en una federación general como se ha hecho en Mexico.

under the chairmanship of Dr. Branning

The Congress desires to express its grateful appreciation of the most gracious and efficient service of the Local Committee of Arrangements, which has spared no effort to assure the Congress of a hospitable welcome and to make its stay in Montevideo happy and profitable. The Congress acknowledges also, with sincere thanks, the kindness of the officials of Uruguay who have given all the help which it has been proper for public officials to render. We thank also all the friends in Montevideo, both national and foreign, who have so generously received us, the management of the hotel where we have been meeting, and the newspapers which have sought to give full and accurate accounts of the sessions of the Congress. We also appreciate highly the kindness of the American Minister in his hospitable reception to the Congress. Above all, the Congress desires humbly to express its gratitude to God who brought us all together in this meeting, of whose Presence we have been conscious and to whose guidance and blessing we commit ourselves afresh for all our life and work as we separate and go our many ways.

~~El Congreso desea expresar su aprecio
y gratitud por el servicio eficaz y
altamente generoso del Comité Local
organizador que no ha escatimado
esfuerzos~~



GRACE LINE

ON BOARD S.S. May 58

Dear Robt. Warrington. as the
sister ship of Emma. "Pacific Soul"
But the last stop is made. & we are
off from Cuba's Eastern Line this morning.

While! - the Clipping on Tharrosen
& other things - You may find it interesting -
Remembering the swimming gentleman back in
April. - Was it Fool's Day? True we used
the bath. - beyond power of words to express.
Affectionately, - Geo. L.C.

North Brazil is really an unoccupied field!



From Ceará to Amazonas:

Territory - 3,900,000 sq.
Kilometers, or $\frac{3}{4}$ of
Brazil.

Population - 4,400,000

Presbyterian mission-
ary - none.

Native pastors - 4

Churches - 5, with
38 congregations, and
2000 adults and
children.

Ukai two rings.	113
Mini Datto's bag, things in it. ^{bag} other	18
	32.50.

Pen for Holland.	30.
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Woolen rings for Chulo 5.	21.
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Panama hats.	11.
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Rosario & crucifixes.	3
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Boys feather brooches	4 ?
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Old silver things for Chulo & 2 spoons - S.P.	12.
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Memento small - brooch, buttons.	6.
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Dent case	27.00
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Hat. E.B.G.	11.00
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Shawl strap -	2.00
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Skate	5.00
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Col. Photog.	3.00
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269.50

293.50

266

27.50

2 books. 5 book pages. 2 boxes & books

Unmounted skins	143
2.5 books	40
Good slabs of rock	52
G. degree skin $\frac{1}{2}$ gr	12
Panama bats 5	11
Pedestal 2	8
Two new slabs 2.	27.50

Vós, delegados sul-americanos,
desejamos agradecer de todo
o coração a gentileza de ^{que} fo-
mos objecto, sendo conside-
rados como hospedes, livres
de qualquer despesa, durante
os involvidáveis dias deste
Congresso.

Antonio Matta.

Jorge Foucart

Odilon Moraes.

V. T. Silva

Bernardino Pereira

Eliaser dos Santos Saraiva

Epaminondas Moura

Abraão Pires

Estanislau Loureiro

Coriúza Parrallos

Drumy M. de Andrade.

Matthias J. de Gusmão

Wm. C. Kerr
J. S. Valenzuela
R. Cortez
J. Figueroa